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Number 7



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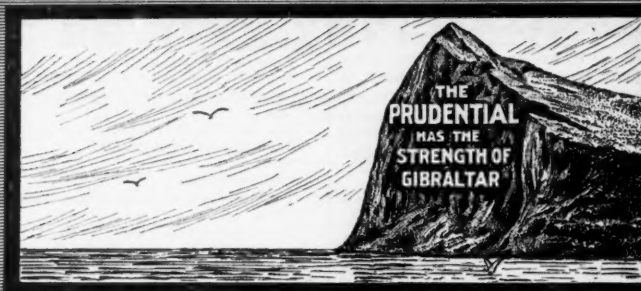
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THE CONGREGATIONALIST

Saturday
18 February 1905

and Christian World

Volume XC
Number 7

Event and Comment

FRANCES WILLARD sought to help mankind to realize the Christian ideal, sought this with a chivalry and devotion which gave her pre-eminence in her generation. As Phillips Brooks was the best beloved man in America while he lived, so Frances Willard was the best beloved woman. Seven years after her buoyant spirit was glorified by translation into a higher sphere the fragrance of her memory abides throughout the land. When those who were so fortunate as to know her personally have passed away, her character, genius and noble idealism will remain a permanent asset of the nation. It is fitting, then, that she should be the first woman to represent her sex in the Hall of Statuary at the National Capitol. Elsewhere the particulars are given of the formal acceptance by Congress of the statue this week. We are fortunate in being able to present the excellent picture of it to our readers. It finely expresses the strength and gentleness so well remembered by those who as friends had looked often into Miss Willard's face.

THE THIRD ANNUAL convention of the Religious Education Association has opened strongly. Local interest in it is keen and attendants from all parts of the country attest its national significance. Any one asking how this movement is to adjust itself to the rising tide of religious feeling in the land would have had his questions answered had he been present at the noble initiatory service at the Old South Church last Sunday evening. Speaking as one of the founders of the organization, and as one exceptionally familiar with its motive and method, Prof. George A. Coe declared that its foremost characteristic was its emphasis on the need of a re-awakened sense of God. We grow more confident that this association, far from being in any way unsympathetic with evangelism, is itself already one of the signs that a new religious mood is taking possession of men's minds. Institutional church life in this country has in the Religious Education Association a powerful and useful ally. We welcome its assembling in Boston this week and look for large spiritual results from its deliberations.

THE LIBERAL USE of money in behalf of current evangelistic campaigns is one token of an aroused religious consciousness. People do not usually put their hands deep down in their pockets unless they believe in the ob-

ject to which they contribute. In London \$80,000 have been raised for the Torrey-Alexander campaign just begun and mapped out on an elaborate scale. The preliminary expenses in connection with the awakening in Denver amounted to over \$4,000. Churches of Boston are planning to spend between \$2,000 and \$3,000 in connection with Mr. Dawson's two weeks' service. It is being realized that just as the home and foreign missionary propaganda requires the sinews of war, so concerted efforts to arouse the Church and to reach outsiders call for considerable, and sometimes large expenditures. To advertise properly such meetings requires a generous appropriation, and when men are giving all their time to such undertakings they deserve suitable compensation. Of course a careful oversight of expenditures by a competent committee should be had, together with a strict accounting for them. But given these and the proper conditions for an evangelistic effort, and money may be made a powerful factor in securing the desired results.

THE APPEAL of Minister Barrett to the International Y. M. C. A. to establish in Panama such institutions for physical, educational, social and religious culture as they carry on in Asiatic ports was referred to in our columns recently. This appeal was met promptly by the international committee and the public was asked to furnish funds with which to carry the project through. Now it is said that, in response to a statement of the case by Y. M. C. A. representatives, President Roosevelt is about to order the construction of four buildings which the committee may use, the same to be paid for out of the federal treasury's canal funds. We approve of the plan to have the Y. M. C. A. do this work for the soldiers, marines, engineers and civilians employed in constructing the canal. No agency can do it as well. But no federal funds should be used to aid any sectarian organization nor any work of religious character which is not so inclusive that all who seek the best results of good citizenship can willingly share in it.

THE SUGGESTION in our Evangelistic Number of a desire in New Haven for a pastor-at-large to work with the several pastors in the city in turn, is well worth considering. Occasionally we are asked to suggest the right person to aid pastors, not only in special meetings, but in individual effort among parishioners. It is not always easy to lay hands upon ex-

actly the right men for such opportunities. There would be more calls for such if more were in the field. It is a gift which any minister or Christian worker may well desire and seek to cultivate. Why is there not here a field of activity for foreign missionaries at home on furlough, or for veterans who have retired from the active ministry, but who still possess the ability to quicken the spiritual life of others and to lead outsiders into the kingdom? The Y. M. C. A., which has trained men for so many kinds of Christian and philanthropic effort, ought to have in its large circle of official workers, those who can be helpful to pastors at times in their ministry when a new voice may re-enforce the gospel message and another personality find new ways of approaching men. Pastors, it is true, can help each other much in this way and are doing so to a notable extent this winter, but there is a limit to what any pastor can do outside his own parish.

ONE GREAT SERVICE which such a man can render is to hearten the pastor himself. Few persons realize the number and gravity of the problems confronting pastors, whether they are in apparently hard or apparently easy places. As our home missionary superintendents and secretaries travel about they find abundant opportunity for ministering to their brethren in the ministry. Sometimes they suggest books to read, sometimes some new way of presenting truth or new methods of organizing forces, sometimes it is an immense relief to the pastor simply to unburden himself to a sympathetic ear. Mr. Dawson tells us that he considers these heart-to-heart talks with little groups of pastors of incalculable value to the movement in which he is so deeply interested. They are telling him about their own problems, seeking his counsels on specific points and they go away with clearer ideas and with an increase of enthusiasm and hopefulness. All this leads us to believe as we have more than once stated, that the time is at hand in our denomination for the right type of leadership, for such a disposition of our denominational assets in the person of able and consecrated men as will bring to many a hard-pressed pastor a sense of fellowship.

"OF COURSE you have no time to attend these special meetings," said an older person to a student in one of the university centers visited by Mr. Dawson. "I cannot afford not to attend some of them," was the unexpected re-

National Honors
for Miss Willard

The R. E. A. Con-
vention in Progress

The Y. M. C. A.
in Panama

A Hunger for
Leadership

The Student's
Point of View

ply. "It's a part of a fellow's education to know what is going on in the religious world as well as to keep abreast of the times in science or material progress." From his point of view the time spent in listening to leaders of Christian thought and activities was not wasted. Yet he was not studying to be either a minister or a missionary, but a mechanical engineer. Both in college and in the technical school which he entered after graduation his rank was far above the average, although he never studied on Sunday. In defense of his position to a fellow-student who chaffed him for adherence to "Puritan principles" he said, "I shan't be a whit poorer engineer and I shall be a better man for a knowledge of Christian dynamics." It was not surprising to find that he was reared in a home where the Lord's Day is honored. What is the point of view, concerning spiritual matters, among the young men students in your circle of acquaintance? Is not this a favorable time to inspire them with the "vision splendid" of the conquering Christ?

BY A VOTE (326-17) as non-partisan and decisive in its commendation of him as the vote in the Senate on the arbitration treaties was adverse and condemnatory, the House of Representatives, last week, backed up the President in his insistence that the time has come when power to supervise rates of transportation on the railroads of the country shall be vested in a Federal tribunal, expert in competency and amply paid so as to be above suspicion. Conscientious objection to this course, based on disinclination thus to extend Federal authority over property and further to centralize power in Washington, found expression in the argument and vote of Hon. Samuel W. McCall of Massachusetts, whose ability, sincerity and devotion to the people's welfare are beyond question. Some voted against the measure under pressure from their constituents, as did many who voted for it. But broadly speaking, the vote reflects a resistless public sentiment, especially strong in the West and Interior, favoring the creation of a Federal tribunal, adequate to meet and deal with evils that have become intolerable.

TO THE ARGUMENT that such concentration of power in the hands of a few is dangerous, the reply is inevitable that such events as the passing of the Atchison, Topeka and Santa Fé Railroad under the control of Messrs. Rockefeller and Harriman, accomplished last week, is but another link in the chain that is putting control of transportation and rates in this country into the hands of less than a dozen men. Hence, it simply has become a question as to which group of a few men in the last analysis shall have rate-making power, those who will represent the nation and the people as a whole, or those who will represent only themselves and their stockholders. Interest now centers on the Senate's treatment of the Esch-Townsend Bill, passed last week by the House. It may for legitimate reasons postpone action at this session of Congress, but at a special session

to be called by the President next fall the senators will have to stand forth. Some of them just now are in a sore plight between conscience and loyalty to public welfare or obedience to the interests of their creators—the corporations who put them and keep them in the Senate.

ROME AND CORINTH in their shamelessness have been equalled of late by Philadelphia. The virtue of women has been made merchandise of, and men have done iniquity with connivance of the city's police. Led by *The Ledger* and the Local Law and Order League, the Christian and Jewish clergy and laity of the city during the past fortnight have been moving sternly and fearlessly against the vicious panders to men's lust and their official protectors. An ethical tempest has been aroused which ere it stops bids fair to end more evils than this particular one. One hundred dealers and traffickers in vice have been arrested, indicted and in some cases imprisoned. Mayor Weaver, who at first was disposed to minimize the uprising of citizens, and to argue that the social evil and traffic in womanhood was inevitable in any city, has now issued an order transferring 250 policemen, so that police supposed to be in league with the evil elements of society are removed from opportunity to have further collusion with them.

ACRUSHING BLOW this is to the head of the police department and to the politicians in league with the police and the criminal classes. The Law and Order League officials look upon this move as one without any significance save tactical and opportunist. They say Mayor Weaver will have to face the issue more boldly than this if he is to do the work which needs to be done. Discharge from the force and not removal from districts where an understanding exists—that is the course which a true spirit of reform would dictate. Local politicians will fight this drastic course of punishment but it must come.

ANDOVER Theological Seminary last spring did fine service to a group of Massachusetts pastors, agents of the Home Missionary Society, through the school of instruction which she provided for two weeks. This year it is planned to include in the list of those who profit by this scheme of seminary extension pastors of churches in Maine, New Hampshire and Vermont. Nothing more timely has been done by any of our seminaries in some years than Andover's effort to enrich the minds and hearts of men whose limited incomes do not permit them to travel or to add much to their libraries. At a time of year when rural life makes it most prudent to leave, these pastors return once more to scholastic halls, listen to inspiring instruction and exhortation, mingle with one another and gain not only the *esprit de corps* of a common cause, but the fellowship of a common calling. Funds to aid this worthy project may be sent to the treasurers of the home missionary soci-

eties of the several states. Andover furnishes all she gives freely. There are expenses connected with the plan, such as providing transportation and board for her guests, which call for aid from without. Gifts for this purpose will be a wise investment for the churches.

YALE, Harvard and other educational institutions have been considering of late whether or not they can afford to increase their tuition fees. Harvard's minimum is \$150 per year, the same as Columbia's. The fees of other Eastern colleges range from \$60 to \$125, in many cases considerably increased by "extras." The per cent. of income from investments has shrunk considerably during the last twenty-five years, while the expenses have increased, especially for libraries, laboratories and the requirements of a more extensive curriculum. Either larger endowments must be secured or tuition must be raised. If the latter method is adopted, many young men and women from families of moderate incomes will be excluded from the costlier institutions. Of the students in Harvard, for example, 12.6 per cent. are sons of wage-earners. It is chiefly those who expect to have to make their own way in after life who work for success in college and compose the alumni on whom the colleges rely for support and strength. Increased tuition in the great universities would compel many of that class to seek education in the smaller and less costly institutions. That may be, in part, the solution of the problem, and it would not be altogether a misfortune, though in the end the universities would suffer most. Their ambition for fine architecture and elaborate equipment may overreach itself. The *New York Evening Post* wisely says that "for a college, as for a man, there is a possibility of gaining the world and losing one's soul."

THE NATIONAL COUNCIL at Des Moines appointed a committee of five leading ministers to present to the leading colleges and universities of the country the claims of the ministry. There was felt to be a need of checking unworthy criticism, lifting up the standard and making appeal for the best men. The ministers of the commission, Drs. Gladden, Boynton, Bradford, Jefferson and C. S. Mills, were to be associated in this work with representatives of the seminaries. Dr. Nehemiah Boynton and Professor Day of Andover have just completed a visitation to the colleges and universities in Illinois, Wisconsin and Minnesota. They spoke first at the Chicago Ministers' Meeting, the Northwestern University at Evanston, to a company of fifty or more students at Chicago University and at Chicago Theological Seminary. Then followed addresses at Illinois, Knox, Wheaton, Beloit, Ripon and Carleton Colleges, and Lake Forest, Wisconsin (state) and Minnesota (state) Universities. The audiences aggregated over four thousand students, who gave earnest and sympathetic attention. The ministry was magnified, to use Dr. Boynton's words,

as "the unappreciated, the unequaled, the indispensable profession." The emphasis was laid upon the need of uniting the most careful training with the spirit of heroism. We believe that this effort, when completed, will be of large value to our churches and ministry.

EMPEROR WILLIAM recently prompted negotiations between the University of Berlin and Harvard University, and as the result of this a compact has been signed in accordance with which an interchange of professors will be effected each year. Prof. Adolf Harnack and President Eliot have been conspicuous in perfecting the arrangement, and to the former, no doubt, must be credited the choice by the University of Berlin of Prof. F. G. Peabody as the first man whom students at Berlin are to be privileged to hear. This selection from a list submitted by Harvard is a high but deserved honor to Professor Peabody, who will lecture on *The Ethics of the Social Question*. As a master of English speech, a thorough student of social problems in the light of Christian ethics, and a reverent and intellectual exemplar of progressive American religious life, Professor Peabody will do credit to his country, his *alma mater* and himself.

THIS WELDING TOGETHER of American and European universities by interchange of eminent teachers, which is now under way, is a significant phenomenon of the new century's life. Europe stands to gain as much as we, in fact, more, for we have sat at her feet so long that what she has to say no longer comes with freshness or any such authority as formerly, while the conception that Europe has aught to gain from us in the realms of scholarship is comparatively new.

JOURNALISTS are bound sooner or later, even in Russia, to reflect public opinion; and if Russian press editorials are a sign there is a decided drift of opinion favorable to peace with Japan, a proposition against which of course the military party stands out, but which commends itself increasingly to civilians. Strife between the mobs and the military in Poland has not abated, and the workmen in St. Petersburg who were induced to return to work by promises of the Czar are once more out on a strike. Rumors as to concessions by the Czar in the line of restoration of ancient prerogatives of the people are current, but nothing positive gets done. Meantime sentiment favorable to recognition of representative government and to concessions to the popular demand come from most unexpected quarters—from the nobility of Moscow and St. Petersburg, from students in the largest divinity school of the Orthodox Greek Church, who protest against the hostile, reactionary attitude of the Holy Synod, from professional men—lawyers, physicians and engineers—in formal resolutions of

their highest assemblies, and last, but not least, from the Society of Russian Iron Masters, representing organized capital. All these are asking for moderate but genuine reform, by which autocracy will become tempered with democracy, and evolution fend off revolution.

DR. CAMPBELL MORGAN, in the *London Daily Chronicle*, gives his impressions of the way the American people understand and practice religion. He found in his experience in this country a widespread indifference in the matter of personal religion, which he attributed in part to the want of positive leadership. While ministers have been speculative and uncertain the people have become indifferent, but Dr. Morgan has seen signs everywhere of an awakening to the importance of direct evangelistic work, and he believes that "if the Church does but know her day and opportunity, America is on the eve of a great religious revival. In the broadest sense of the word, I do not hesitate to affirm that the American people are in their deepest life a religious people. Deep down in the national soul, beneath all the indifference and speculation, is a profound sense of God and man's obligation to him. It is the continuity until this hour of the Puritan strain."

THE MAIN FACTS of the revival in Wales having been fully discussed in the English papers, many interesting local incidents are now being described in the news columns. Striking transformations of character are related. Many drunkards have taken the total abstinence pledge. There is much rejoicing by creditors over the payment of debts which they had given up hope of collecting. At one Baptist church in Cardiff meetings have been held every night since Nov. 28, with 113 persons converted, of whom 61 are Sunday school scholars. A conservative estimate gives the number of conversions up to Feb. 1 as 40,000. The demand for Bibles, religious books and periodicals has much increased. One bookseller in a small town reports that he received a consignment of 100 Bibles which were all sold in three days. Young men are said to be prominent in the movement and in many places are the heart and soul of it.

The Bible in the Coming Revival

God is always writing. Man's consciousness is the page on which the Holy Spirit inscribes his interpretation of the past, his will for today, his promise for the future. This is the fulfillment of our Lord's assurance that the Holy Spirit "shall guide you into all the truth." Each soul has its own revelation, and faith imparts power to read and understand it. Each generation has received and added its own contribution to the sum of human knowledge of God.

But we have a collection of sixty-six books recording such revelations, each volume of which by some compelling process has been culled from the litera-

ture of the ages, lifted above and apart from it, and the combined collection is accepted as the moral standard of the nations which have come to rule the world. These books are recognized as revealing God to men, his will concerning their conduct, his feeling and purpose toward them as no other books do. What have they to do with the spirit of expectancy which is growing into a conviction that this country is about to be visited by such a gift of the Holy Spirit as will lift society to a nobler plane of living, a sense of nearness to God which all who share it will find a joyful and wonderful experience?

It may be set down as certain that no new life will come to our churches unless there is a revival of interest in the Bible as giving to us the Word of God, speaking to each one alone his thought toward us. If the anticipated revival is realized it will be because each believer becomes better acquainted with God, more profoundly conscious of his presence. And he will find God by turning prayerfully, reverently to the Book which contains the words which are spirit and life.

Are there any signs of men turning with new interest to the Bible? It is said that the Bible is neglected by those who profess to believe in it, and that it has not the place in personal or social life that it used to have. There must be some truth in these statements, or they would not be made so often. But it is not less true that an awakening of interest in the Bible is manifesting itself such as has not been since the Protestant Reformation of the sixteenth century. It has been studied critically in recent years by master minds, till many things have been discovered about its writers, the times and circumstances of its composition and the human influences shaping its expressions which were not known before.

In the process of continuous revelation the Old and New Testaments have become different books to us from what they were to our fathers. They are emerging from the period of testing and scrutiny in new forms with new values. This fact is becoming popularly known, and is kindling a fresh eagerness to know the mind of God revealed in these ancient records. Such an assembly of scholars and educators as is this week in progress in Boston, the third annual meeting of the Religious Education Association, could have been brought together for its avowed purpose only under the influence of the spirit of inquiry concerning the message of God in the Bible, which spirit has grown so rapidly during the last few years. It is one of the most assuring signs of the coming revival.

What can busy men and women, and youth on the farms, in shops and schools do with the Bible as an instrument to bring in a great spiritual revival? You can turn to it with the question, What has God to say to you in it? and listen for the answer. Here is the fountain of wisdom from which the spiritual thirst is quenched. But each one must take the cup in his own hand and, when he has filled it at the fountain, must drink it himself. Here is abundant variety to attract your mind and enlist your attention—stories for the child; songs for lovers; laws for the citizen; meditations for the philosopher; prophecies for those who

would peer into the future, revelations for those who would pierce the veil that hides other worlds from ours, counsels for the perplexed, warnings for the tempted, promises for the discouraged and doubting—and they are different from other literature because they all gather, as responding to some inward law of magnetic attraction, around the one Being on whom we depend for all things, in whom we live and move and have our being.

Let each one who is looking for a religious revival ask himself what use he is making of this Book in which lies the power to bring that revival. It is the unhurried meditation of the individual believer, listening at this gate to the mind and heart of God, which is the secret of the life of the whole Church of God. You can hasten the coming of that revival for which we are praying and watching by giving time daily to the study of the Bible.

Church and State—What Shall Their Relation Be

When our Congress in 1896 put an end to appropriations to sectarian schools, established for the education of Indians, it only did that which was foreordained it must do if our fundamental principles as a republic were to be honored and obeyed. What President Roosevelt and his advisers now propose to do, unless ordered otherwise by the courts, is to renew again the contention by lobbyists, managers of sectarian schools and weak or unprincipled legislators for a share in trust funds that may be used for sectarian ends. In short, they have reopened a controversy which the nation hoped was ended once and for all. That such a policy should have been favored by President Roosevelt, of all men, is difficult to believe, but such is the damaging fact.

Of course, viewed from one standpoint, the incident is not difficult to understand. When there is a vigilant organization like the Roman Catholic Church at work conspiring to get what it covets, and identified both by principle and by precedent with the notion that the State and the Church are made to play into each other's hands, then it may be taken for granted always that it will reach out and get funds from the State treasury for its schools whenever and wherever it can.

Happily, while we seem to be turning backward somewhat and retracing steps that we supposed had been taken for the last time, France goes on its way toward creating those conditions of independence between Church and State which have obtained in this country since our republic was born. The bill for ending the Concordat between France and the Vatican and for setting all religious organizations in France on the basis of self-support without subventions from the State, just introduced by the new premier, Rouvier, is as thoroughgoing as the one which ex-Premier Combes first introduced.

Signs are not lacking that even in England, among Anglicans, especially among the adherents of the High Church party, there is slowly coming into being sentiment favorable to disestablishment. The *Churchman* (Feb. 11) has a notable article

by D. C. Lathbury, for many years editor of *The Guardian* and *The Pilot*, and as able a journalist as the Church of England has, in which he takes issue with the Archbishop of Canterbury's recent citation of what he saw in the United States as confirming him in his belief in the need of an Established Church. The best that Mr. Lathbury can say for the Establishment is that "the advantages and disadvantages of the present system are so equally balanced that one cannot see one's way clear to upset it." Mr. Lathbury, however, points out clearly, later in his argument, how handicapped the Church of England is, as she faces present social conditions, and the need of adjustment of the Church to them, by the fact that all reforms must meet with the sanction of Parliament before they can be made. Why, it may be asked, does not the Church then cut loose from what he calls "slavery to Parliament"? Because, he answers, it is by no means certain that if the Church were disestablished the present nominal—but only nominal—uniformity and much vaunted comprehension of the Church could be maintained were the bond of union with the State severed.

This is his High Church way of saying that were the coercive power of the Evangelical Anglican and the Nonconformist laity in Parliament removed and the Church of England, with its present drift toward ritualism, permitted to go on its way toward "Catholicity" and away from Protestantism, there might be a split within the Church.

It is not without the range of probability that ere men now in active life die there may be a Liberal Ministry moving for disestablishment of the Church of England, which will derive its political backing for its iconoclastic but reforming move from the radical and secular masses, from Nonconformists who oppose Establishment on principle and from "Catholic" Anglicans who chafe under the control of a Protestant Parliament.

The Senate and the Arbitration Treaties

By a vote of fifty to nine the Senate, notwithstanding an intimation from the President in a letter to Senator Cullom of the Committee of Foreign Affairs that such action would lead him to withdraw the treaties, has voted so to amend the treaties of arbitration negotiated by Secretary Hay with the approval of the Senate Foreign Relations Committee, as to put practically the matter of arbitration of issues under the control of the Senate as each one arises, rather than leave it as the instruments now provide in part if not wholly to the Department of State and the President.

It is mortifying to the President and Secretary Hay no doubt to have this action taken by the senators irrespective of party, after negotiations had been resumed with the Powers on the distinct understanding that the Senate's Foreign Relations Committee approved, and that therefore the treaties would go through. It is mortifying to the friends of arbitration to have it determined seemingly that while we have the finest record up to date

of any nation in actual cases settled by arbitration, we are now less willing than other Powers to provide for arbitration of specified classes of differences as a matter of course.

But before the senators are condemned, as hostile to the principle of arbitration, certain facts must be noted. The refusal of the Senate to stand by the President in this matter, the opposition to him of such an intimate friend as Senator Lodge and of such a loyal champion as Senator Spooner, is due to a firm rooted conviction that under the Constitution the Senate representing the Legislative branch of Government and the people has rights in determining our foreign policy which the Executive is bound to respect, and which he apparently is inclined to minimize or ignore. It is true that at the present time the Senate is not a popular or highly respected body of legislators; it is true that of late years it has encroached on the rights both of the Executive and the House of Representatives; and that if now it is being withstood by the Executive and is suspected and denounced by the people, it has no one or nobody to blame but itself.

On the other hand, it is quite as true that the course of the Executive and Department of State in dealing with Panama and San Domingo, has bred in the senators a distrust of the Executive, and a disposition to challenge his assumption of power in determining, without reference to the Senate, new policies of State. Men will differ in their alignment on this issue according as they are strict or loose constructionists, according as they put reliance on the superior capacity of the Executive and his Secretary of State or on senators to negotiate treaties and determine foreign policies. The treatment given the Hay-Bond Treaty last week by the Senate, scarcely is calculated to encourage those who believe the Senate is the safer and wiser source of power.

The truth of the matter is that certain incidents of the past month in our national relations with other powers has simply served to focalize the public's attention on one of the gravest problems which modern democracies face as they enter the twentieth century in competition with powers that are still autocratic. Just as in municipal government the tendency is to concentrate power and responsibility with the executive because of the revealed inefficiency and incompetency—not to mention honesty—of the legislators to meet efficiently and rightly new and complex conditions of life, so in the realm of diplomacy and statecraft the trend is toward bestowal of greater power on executive rather than on legislative representatives of the people. Hence the growing power of the Ministry and Cabinet in Great Britain as over against Parliament.

We cannot expect to hold our own with the Powers of Europe in swift, resolute, far-seeing action guarding our national interests as new contingencies arise, unless we are prepared to trust to the President and the Secretary of State more rather than less authority. So it will be argued by friends of the President; so doubtless he will state it in his addresses to the people which he is to make this week; and with the people will rest the final verdict.

The Prayer Meeting Editorial

For several years there has regularly appeared in this place in the editorial pages an article devoted to the topic for the midweek prayer meeting of the church. The subjects have been suggested by our Handbook, the treatment has combined the broader editorial handling of the theme with such helpful material for practical use in preparation for the meeting as space would allow.

In the judgment of some of our valued advisers and subscribers, the subjects can be more helpfully handled, with a more popular treatment and more illustration and practical suggestion than the editorial form allows. We try that experiment in this week's issue, in the column headed *The Midweek Meeting*, which will be found on page 220 and will until further notice appear week by week in its separate place. For this column we would like to receive evidences of our readers' interest in the form of practical questions or suggestions with reference to the betterment of the meetings.

We have not abandoned our time-honored prayer meeting editorials because they were unappreciated. Indeed, we have been surprised to find in looking over our exchanges that these brief handlings of great spiritual themes and practical duties have often been more widely copied than any other editorial feature. Nor do we mean to leave these pages without a similar witness to the deep things of the Spirit. But our confidence in the possibilities of development in the prayer meeting idea leads us to hope that we may be able in a new way to be helpful to our readers.

The essential idea of the meeting of Christ's disciples with him and with each other is as old as the Christian Church. The Spirit of God came to a Jerusalem prayer meeting. But there is a formalism of voluntary meeting as well as of a fixed order of praise. It may be that the prayer meeting has ceased with some to be a help to spiritual life because it has become a function, instead of remaining a free family meeting. Sometimes it is too large, instead of too small, as we complain. It may be well occasionally for the women to meet together and the men together apart, if that will promote free and unhampered consultation about Christ's work. If an hour is too long, there is no sanctity in sixty minutes—much less in ninety-nine—why not meet, for a change, for only half an hour. But it is neither creditable nor credible that there is no desire among Christ's true followers to meet together.

In these days of expectation the prayer meeting should be the place of much intercession. If a new interest must be preceded by a sifting of Christ's flock, here is the point of real division. Not all can come, but the effectives of the army of our Lord are those who care enough for those in whose behalf Christ gave his life to consider their need. And since no Christian act comes to its perfection in solitude, the sequel of this consideration is the intercession of two or three or more who are all with one accord in one place, waiting and asking for the manifestation of power from on high.

In Brief

The tone of certain prayer meetings perceptibly deepens as Mr. Dawson goes about among the churches.

Emperor William II. has helped on the cause of temperance in Germany by his ruling that toasts by military men need not be drunk in alcoholic liquors. Water will do.

We hasten to assure our readers that our stock of spring poetry—a choice assortment by the way—was entirely untouched by the devouring flames last week. Now is the time to induce your friends to subscribe.

Will those subscribers who are in the habit of mailing their papers regularly to other persons kindly send us a postal indicating that they do so? We desire to gain some idea of the extent to which the paper may be read by non-subscribers.

In so emotional a movement as the present Welsh revival it is inevitable that some who come under its spell should develop signs of mental weakness and physical degeneracy, and letters describing such cases begin to appear in the British press.

Recent revelations in divorce trials in Boston and New York city clearly revealed the extent to which perjury enters into the modern expeditious method of tandem polygamy, by which courts give what one of our Congregational ministers calls "consecutive bigamy permits."

A fund of \$25,000 has been raised by private subscriptions and town appropriations which will insure the appropriation of a like sum by the State of Massachusetts to erect a monument at Provincetown to commemorate the landing of the Pilgrims there prior to their landing at Plymouth.

Owing to their proximity to the ruins caused by the fire our compositors and proofreaders have had to work this week amid unpleasant and decidedly odoriferous conditions. But they have maintained their customary cheerfulness and efficiency, thanks to which the paper gets out on time.

"Three marriages, six births and twenty-two deaths in town last year." This is the last year's statistical report in a Vermont newspaper of one of the towns in that state. One can imagine the outlook and inspiration of a minister trying to build up a church in such a place. His diary must have had a preponderance of notes on funerals.

Most questions concerning the polity of Congregational churches are answered in Dr. Boynton's *The Congregational Way*, published by the Pilgrim Press. This fact should be a sufficient explanation why we do not take space in *The Congregationalist* to answer such questions. Any pertinent inquiries on our polity not referred to in this little volume will be welcomed and will receive our attention.

Dr. Charles E. Jefferson's books get read. Not only individuals find them out and buy them, but his *Things Fundamental* is now one of the required books of the reading course of Methodist preachers in this country for the coming year, and his book, *Quiet Hints to Growing Preachers*, has been sent forth to every Presbyterian preacher in the land by the evangelistic committee of that denomination.

Congressman Williams, nominal leader of the Democratic minority in the House of Representatives, in the debate on the Esch-Townsend Rate Bill last week, gave as the two reasons why the South would never favor extension of Federal authority over railroads these facts: The South still believes in State rights, and it knows that if there were na-

tional control of railroads there would not be separate coaches for white and black passengers.

In the campaign of evangelism effective use may be made of a little four-page leaflet attractively printed and entitled *Win One*. During the past three years over 50,000 have been distributed in this country and abroad. Y. M. C. A. men, pastors and other workers testify that the cards have incited many to personal work. F. P. Shumway, 373 Washington Street, Boston, will be glad to send sample cards to any one.

It is a characteristic utterance by Miss Willard which is carved on the pedestal of the statue at the National Capitol, presented by the State of Illinois. It reads: "Ah! it is women who have given the costliest hostages to fortune. Out into the battle of life they have sent their best beloved, with fearful odds against them. O, by the dangers they have dared; by the hours of patient watching over beds where helpless children lay; by the incense of ten thousand prayers wafted from their gentle lips to heaven, I charge you give them power to protect along life's treacherous highway those whom they have so loved."

Those who believe in the power of a purified stage to uplift mankind—may their tribe increase!—doubtless sympathize with Mr. Wright Lorimer's efforts in that direction and rejoice in his demonstration that it is possible to make a clean and artistic play, free from ordinary bids for popularity, a financial success on the American stage. This young Californian, who is author and stagemaster of the *Shepherd King*—a play which competent critics claim is as artistically accurate as it is wholesome and beautiful—presents in the rôle of David a character strong yet gentle, modest yet courageous in denouncing wickedness in high places and in upholding the honor of his country. Such an ideal our boys may well emulate and our girls admire, and the service of such an artist to our youth it is difficult to overestimate. Mr. Lorimer's spirit of practical beneficence is illustrated by his proposal to give a matinee for the benefit of the Emergency Fund of the Franklin Square House, whose purpose is to aid working girls of its household who have lost their positions through no fault of their own.

Points Worth Noting in Church News

A prayer meeting exchange (In Southern Middlesex, page 230).

A feature of modern church life (Ordaining a Choir Master, page 226).

A laymen's movement toward state self-support (A Conference of Nebraska Laymen, page 233).

Law enforcement and athletics in Bay State churches (Four Successes in Old Mendon, page 230).

The Fire

BY ONE WHO ARRIVED AFTER IT WAS OUT

What would be your feelings, gentle reader, if, as you were dressing on a cold winter morning, you were suddenly interrupted by a messenger breathlessly declaring that the building in which you had worked daily for forty years, more or less, had been burned out or burned down or burned up—he didn't exactly know which—during the small hours of the previous night?

And what would be your particular feeling if that building were the great and glorious Congregational House in Boston, where so many interests of the denomination center, to which pious pilgrims bend their way from all quarters of the earth, from which beggars

go forth every Saturday to churches far and wide, the home of *The Congregationalist* and the *Missionary Herald* and the *Pilgrim Teacher* and all other periodicals whose combined circulation aggregates so many hundred thousands? Could it be possible, I asked myself, as I hurried on my clothes and snatched three mouthfuls of Wheatena, that the handsomest denominational structure in the country—the Philippine Islands included—and bounded on the east by the Athenæum and the Granary Burying Ground, on the north by Beacon Street and the Unitarian structure, on the west by office buildings and on the south by the Back Alley, the Barn and the Union Club was a wreck?

Provokingly slow was the car that morning, and while we dawdled along query after query chased one another through my perturbed brain. I wondered what was saved and what was lost, whether any secretaries tolling late over their next Sunday's message might have had to be carried by brave firemen through the flames to a place of safety below, whether the cord of blue pencils in the basement on which the editors draw daily had gone to feed the flames, whether there would be any Prudential Committee meeting next week and where, whether *The Congregationalist* would be issued, and how and what the world would do without it if it didn't, where the ministers would rendezvous on Monday, and how surprised and sorry the apple woman and the evening paper boy and the ladies who attend the Friday morning prayer meeting with such regularity and relish would be, and whether Mr. Waldron might not now be forced to take a vacation, and give himself and the churches a little well-earned rest.

With my mind teeming with speculations of this sort, I ascended Beacon Hill, expecting to be held up any moment by a cordon of policemen. Not an officer was in sight, not a fire engine, not even a "hurry-up" wagon. Swinging around the corner of Park Street I thought surely I would find the street choked with debris—charred planks and pieces of the American Board, damaged Sunday school quarterlies, dismembered jugs and barrels from the supply which the women missionary societies keep on hand to beguile children into saving their pennies, a few hundred of the resolutions which the Ministers' Meetings have passed during the last six years, and possibly a battered copy or two of the sixty-fifth edition of the Syrian Guest.

But the street seemed rather cleaner than usual on Saturday morning, almost as if the janitor had been tidying up a bit in anticipation of the R. E. A. Convention. The front doors and windows, it is true, looked as if they had had during the night an encounter with the Harvard football team, but overhead old John Eliot was preaching as earnestly as ever to the Indians, the Mayflower passengers were tumbling over one another in their eagerness to sign the Compact in the Cabin and all the other figures in the four historic tablets were as serene and steady as when the sculptor put them there.

Emboldened by these tokens that the universe had not been utterly turned upside down, I entered the lower hall. Little groups of persons were conversing animatedly. Two or three reporters were nosing about. The elevators looked as if they had been on an all night spree, but they were still running. There was an unmistakable smell of smoke, but floors, walls and ceilings were solid, and there on the eighth floor was the imperturbable Thomas Todd, the chief sufferer from the flames, still with the smile on that hasn't come off in the forty years he has been in the printing business, and that won't come off even if his paper stock has been reduced to ashes, and several of his machines are badly rusted. Fortunately the machine which turns out the poetry for the monthly calendar was entirely unharmed. The Women's Boarders, as becomes their sex, showed a little less stoical disposition, but they, like Mr. Todd,

kept right on doing business. By Monday he had this sign out:

Yes, it was a big fire.
No, our work room was not injured.
Yes, we are ready and glad to take orders and fill them.
We were insured.
"Well, mum, if your husband's life was well insured and if he had joined the church, you have no reason to complain of the ways of Providence."
THOMAS TODD.

It will be long before we denizens of the House quit talking about the fire. The first accounts of it, as Mark Twain said of the reports of his death, were greatly exaggerated, and as they simmered down to the actual facts I was reminded of the scare lines with which a Michigan paper, along in the seventies, announced a local fire soon after the great Boston and Chicago fires:

TERRIBLE CONFLAGRATION
ARE THE DISASTERS OF CHICAGO AND
BOSTON TO BE REPEATED
Loss \$250.

But as I think the matter through all my carnal cravings for the spectacular and the tragic are swallowed up in a flood of gratitude because our Congregational House fire of 1905 was no worse, thanks to a fireproof structure and a superintending Providence.

In and Around Boston

Mr. Dawson's Appointments in Boston and Vicinity

Noon meetings in Park Street Church, Boston, for men only, will begin Monday, Feb. 20, at twelve o'clock and continue each week day, except Washington's Birthday, for two weeks. All men, whether church members or not, are cordially invited.

OTHER MEETINGS

Feb. 19. Second Congregational Church, Dorchester, 3 P. M. and 7.30 P. M.
Feb. 20. Union Church, Boston, 7.30 P. M.
Feb. 21. Congregational Church, Waltham, 7.30 P. M.
Feb. 22. Park Street Church, 3 P. M., Young People's Rally.
Feb. 22. Congregational Church, Allston, 7.30 P. M.
Feb. 23. Franklin Street Congregational Church, Somerville, 7.30 P. M.
Feb. 24. First Church (Congregational), Cambridge, 7.30 P. M.
Feb. 26. Eliot Congregational Church, Newton, 10.30 A. M.
Feb. 27. Tremont Temple, Boston, 7.30 P. M. (Congregational Club, with Dr. Hillis as additional speaker.)
Feb. 28. Brookton, at 7.30 P. M.
March 1. Quincy, at 7.30 P. M.
March 2. Woburn, at 7.30 P. M.
March 3. Malden, at 7.30 P. M.

Opening of the R. E. A.

Two Congregationalists, an Episcopalian, a Baptist, a Methodist, a Unitarian and a representative Y. M. C. A. worker had a share in the exercises with which the R. E. A. convention was initiated last Sunday evening, and the audience which practically filled the spacious auditorium of the Old South Church was hardly less representative of various religious elements in the community. The combined choirs of the Old South and the First Baptist Churches gave another proof of existing Christian unity amid diversity. Prof. F. G. Peabody, first vice-president of the association, presided admirably and contrasted the provincialism which too often characterizes community and church life with the largeness of plans which lay emphasis alike on religion and education. Sec. L. W. Messer of the Chicago Y. M. C. A. commented on the readiness of young men to respond to a simple, rational presentation of the Christian faith. Prof. E. C. Moore saw in the movement a token of reaction toward educational ideals and methods touched with the religious spirit.

Prof. G. A. Coe of Northwestern University dwelt upon the various purposes of the association and Bishop Lawrence emphasized the fact that the child is a unit and that agencies employed in behalf of his development should be interlaced with one another.

Monday, Wellesley College and Harvard University extended their hospitality to members of the association, and on Monday evening a delightful reception was held in Faneuil Hall.

Negro Education Illustrated

Atlanta University probably has not graduated a more brilliant scholar than Dr. W. E. B. DuBois, whom Prof. Albert Bushnell Hart of Harvard has called "the greatest scholar of his race." It must have been, therefore, a peculiar satisfaction to the founders and friends of that university to have Dr. DuBois chosen as one of the six lecturers in the Old South course on The Higher Education of the Negro, and to have so large and interested an audience assembling to hear him at the Old South Meeting House Feb. 8. He sketched effectively the history, work and ideals of the institution he represented, and must have won new friends for it as well as delighted old ones. Here are a few sentences with which Dr. DuBois described its mission:

Our great work has been the sending of missionaries of culture throughout the South, hundreds of men and women in town or country, cut off from the greater world, doing everyday work at ridiculous salaries, and yet carrying into their communities knowledge and ideals. Their work is not to be judged simply by what they have done, but still more from what they have prevented. Americans do not dwell enough on this side of the case. You complain of crime and vagrancy among Negroes. Both are large and threatening. But consider what they might have been if this race had been left without leaders—real thinkers—men of vision; men who realize the tremendous import of this vast social movement, and stand ever ready to calm passion and direct energy. In its work of training teachers Atlanta University has rendered its greatest service. Our graduates and former students are reaching 20,000 black boys and girls each year, and handing on the light which they have received.

Miss Stone's Birthday

Miss Mary Eliza Stone, the honored assistant in the Congregational Library, last week Wednesday celebrated quietly her eightieth birthday, and the fortieth anniversary of her entrance upon her present work. Some of her thoughtful friends in the Congregational House marked the occasion with gifts of flowers. If all who know and have been served by this modest, cheerful, accommodating soul could embody their good wishes in floral offerings or coin them into dollars, her room would be a perpetual bower of beauty and her coffers would overflow.

The Ministers' Meeting

Prof. Borden P. Bowne of Boston University last Monday contributed a clarifying and steady discussion of the religious outlook from the philosophical standpoint. He divided the territory belonging to science and philosophy thus: Science discovers the facts, philosophy seeks to interpret them. He believes in the divineness of the natural and the naturalness of the divine and made a strong plea for the doctrine of the immanence of God in the routine details as well as the extraordinary events of human lives. Perhaps the most vitally interesting part to most of his hearers was that relating to revivals. He believes that when the kingdom of God shall come, all will love God with all their hearts and their neighbors as themselves. Obedience and righteousness are the supreme marks of the Spirit's presence and the fruits of the Spirit, a childlike trust and a set determination to be about the Father's business, are the supreme test of the work. His address was received with enthusiastic appreciation.

The Statue of Frances E. Willard

By Ella Gilbert Ives

The subject was so difficult that I wondered in what way it could be treated. She has succeeded far beyond my expectations, and has made a sketch which, if carried out as at present shown, will be a purely distinctive work—one showing in a way that it seems to me only a woman could do the union of strength with feminine gentleness—a quality most tender and elusive, but which she has certainly infused in her work. I was delighted. The sketch as a portrait and as an artistic production must charm the admirers of Miss Willard, for the representation of subtle characteristics is unusual and a thing which increases the difficulties of art infinitely.—AUGUSTUS ST. GAUDENS, WRITING OF THE STUDY FOR THE STATUE IN 1901.

For the first time in history the statue of a woman has been placed in Statuary Hall in the National Capitol. Feb. 17, 1905, seven years from the date of her death, a portrait statue of Frances E. Willard, the gift of Illinois to the nation, will be accepted by Congress. Exercises in both Houses, with addresses by distinguished senators and representatives will mark the event. On the evening of the same day commemorative exercises are to be held in Washington by the Woman's Christian Temperance Union led by the national president, Mrs. Lillian M. N. Stevens. Throughout the world similar exercises will extol the value of a good, great name. The following day the school children of the city will pass through Statuary Hall, and each lay a flower by the statue, fitly placed in a niche near the figure of Washington. Each child will receive from Miss Anna Gordon a medal, bearing upon its face a miniature copy of the statue. If those marble lips could speak would they not repeat that verse of Madame Willard's:

We will pass along to you
All the work we tried to do,
Little People.

The heroic figure is of Carrara marble on a pedestal of Vermont marble. It is the work of Helen Farnsworth Mears, a young Wisconsin sculptor with a history. Before she was nine years old she modeled an original head of Apollo, exhibited at the county fair. While still a child and hardly able to grasp the tools, she carved from a solid block of plaster a life-size portrait of her sister. Her next ambitious attempt was a flag draped woman with an eagle. This study was afterward used for the symbolic statue of Wisconsin, which took the \$500 prize offered for the best work of art by a Wisconsin woman for the World's Fair at Chicago. It now stands in the rotunda of the Capitol at Madison as The Genius of Wisconsin.

Miss Mears's preparation for this work was brief but arduous, being crowded into six weeks' study at the Art Institute in Chicago. Following her successful achievement, she joined the Art Students'

League, New York city, and for eighteen months had Augustus St. Gaudens for a master. By his advice she then studied abroad under the best sculptors, develop-

no words to express her appreciation of its fidelity to truth. Lady Henry Somerset said of a photograph of the clay model, "It is Frances." Surely an extraordinary achievement for a young artist who had never seen the living Frances E. Willard.

For what had she to portray? "The greatest woman philanthropist of our generation," in the judgment of Lady Henry Somerset, "A dreamer and a doer," in the words of Bishop Vincent, a "jewel of women" with "all the attributes of a great general" in the thought of Susan B. Anthony, "The most famous and best beloved woman in America," said Joseph Cook; while Dr. John Henry Barrows asserted, "I found her name as familiar and dear in Asia as in America." Sidney Webb, the clear-eyed Fabian, discerned the largeness of her aims and her intelligent sympathy with all world forces for the progress of humanity. He said, "However keenly she distinguished the particular trees, she always retained a perfectly clear vision of the whole forest of which they formed but insignificant parts." In line with this judgment is



Helen Farnsworth Mears

ing a distinct individuality and winning several medals. St. Gaudens invited her assistance in his Paris studio, and in 1897 she exhibited in the Salon. After traveling through Italy and studying classic art, Miss Mears returned to New York and opened a studio, devoting herself mainly to portrait busts. Her chief works during the last four years are a bas-relief Fountain of Life and the portrait statue of Miss Willard.

The four years since St. Gaudens wrote so discriminatingly of the study for the statue have been devoted mainly to its development. Miss Mears has visited Miss Willard's several homes, studied her written works, familiarized herself with the details of her eventful life, made a comparative study of the numerous pictures extant, until she has caught the inner likeness—the soul of her subject. The result is an interpretative work of singular nobility and charm. When it was first seen by Miss Gordon, she found

Mrs. Ormiston Chant's quotation of Miss Willard's own words to her, "God is wider than the world, and the mistake is that the folks who are not wider than their own back yard are trying so hard to cut him down to their size." "A few more such women, a very few," said Hugh Price Hughes, "would change the face of the world." Francis E. Clark was impressed by her "world-wide sympathy." He adds, "Untold millions in the future generations, I believe will call her blessed."

It is to these coming generations that the sculptured figure of a woman in Statuary Hall will make eloquent appeal when all who knew the living woman have passed off the stage. Many will pause to read the inscription and pass on with quickened heart beats. Some will ask, "What did Frances Willard do to merit this distinction?" Among the answers might be this imperfect one:

She saw a great vision of a homelike

world. She cast a great idea into a new mold—"home protection." She unified and vitalized a great organization for world-wide growth and immeasurable fruitage, whose motto is, "For God and home and every land." Living, she

was a home-keeper in the most blessed sense; and dying was to her a going home. On the last day of her life she said, "I've crept in with Mother, and it's the same beautiful world and the same people, remember that—it's just

the same." Looking into the eyes of the pictured Christ she had said, "I'll follow the gleam"; and when it beckoned, Feb. 17, 1898, with the words upon her lips, "How beautiful it is to be with God," she joined the immortals.

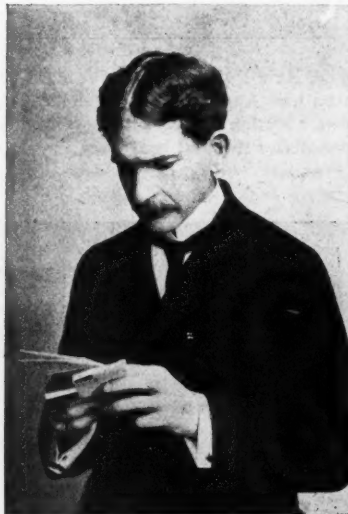
Inauguration at Pacific Theological Seminary



PROF. T. COWDEN LAUGHLIN

No recent event in the life of the seminary has been more significant than the inauguration, Jan. 23, of three professors. Seldom does such an institution enjoy a threefold inauguration. And seldom is such an occasion charged with equal interest and meaning. In 1902 Professors William Frederic Badé and T. Cowden Laughlin took possession respectively of the chairs of Old Testament literature and Semitic languages and of New Testament Greek and exegesis. Prof. John Wright Buckham assumed the chair of Christian theology in 1903. A series of hindrances has postponed their formal induction into office. But the ceremony could hardly have answered more happily all anticipations.

For the first time at a seminary function academic costume was worn, marking a fuller identification with the institutional life of this educational center. The procession was composed of seminary faculty, trustees, alumni and students, representatives of other institutions, speakers and guests. The main interest centered in the formal investiture by President McLean and the inaugural address by Professor Buckham. President McLean honored the trio of noble pioneers, Drs. Ben-



PROF. JOHN W. BUCKHAM

ton, Moor and Dwinell, depicted the enlarged life and present juncture of the seminary and announced that it needed and merited increased resources. Professor Buckham's Estimate of Evolution Theology as set forth by Joseph Le Conte was beautiful in diction, fearless in spirit, thoroughgoing and balanced in grasp, lofty in spiritual tone. No report of its message is here made, since it, with the two inaugural addresses not delivered, will be published. Professor Badé's subject was Old Testament Scholarship in Modern Bible Teaching; and Professor Laughlin's, The Pastoral Epistles in the Light of One Roman Imprisonment.

Stimulating and delightful was the series of greetings presented in brief speeches. Rev. B. M. Palmer for the alumni and Dr. Adams for the churches and ministry assured the professors-elect and the seminary of loyal es-



WILLIAM F. BADE, PH. D.

teem and support. Professor Nash expressed the welcome of the faculty. The fraternity of divinity schools was represented in a capital speech by President Mackintosh of the San Francisco Seminary (Presbyterian). And President Wheeler of the University of California expressed cordial appreciation, welcoming the co-operation of university and seminary, and affirming their need of each other.

A main significance of the occasion lay in its exhibition of the relations between the seminary and other institutions. Courses in eight departments of the university are scheduled and accredited by the seminary. The faculties of these departments participated warmly in the inauguration. Interchange of courtesies and instruction is enjoyed with five sister divinity schools, Baptist, "Christian," Episcopalian, Presbyterian and Unitarian, four of which were represented that evening. This double co-operation provides unusually rich and varied advantages for students of divinity.

The services closed with the benediction by Rev. Dr. Willey, Christian pioneer and founder of the College of California, now the University of California. C. S. N.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 10.

Mrs. E. S. Tead of Somerville led the meeting. Miss Lamson spoke of the need of workers in Aintab, as our force of teachers in the school there is sadly reduced. She told of letters just received from Miss Charlotte Grant, the trained nurse lately arrived at Aintab, in which she says, "I do pity you who must sit cooped up at desks in Boston, and cannot see this splendid work."

Miss Esther Maltbie, for many years head of the girls' boarding school at Samokov, in Bulgaria, just returned to this country after twelve years' absence, spoke of finding many changes here. Bulgaria too has changed much. Now a free people, they eagerly desire education, have schools for girls in all towns and cities, and a university in their capital. The people are dissatisfied with old formality, and come in large numbers to hear simple gospel preaching. Bulgaria is a country of importance, for its people are superior to their neighbors in ability and force of character, and if the nation were truly Christian its influence would be a help to all south-eastern Europe. A recent letter from Mr.

Thomson was read, telling of the great religious awakening in Samokov and other towns.

Miss Frost related encouraging facts of the school at Umzombe, in the Zulu Mission, specially of the new pumps for supplying water. Heretofore the girls have carried it up from the river, up a bluff 350 feet high and almost perpendicular.

Sending The Congregationalist to Home Missionaries

Of the nearly 4,000 ministers in charge of Congregational churches, about one-half depend in part upon the Home Missionary Society or the American Missionary Association. Their salaries are often meager, and their book purchases necessarily few. Their work is hard, and most of them, because of their isolation, are deprived of the stimulus which comes from contact with fellow-ministers. Some come from other denominations and are not familiar with Congregational ways, principles or polity, or with the leading men of our denomination.

Hundreds of them now take the paper, but

hundreds more do not. By the aid of friendly contributors to our Home Missionary Fund, we have been able to send the paper to many who could not otherwise have it, but a large number are still without it. A generous friend in the West has recently sent us \$45 to be thus used, and smaller donations are frequently received. Another friend has just ordered sent to each home missionary pastor the Evangelistic Number of *The Congregationalist* and the pamphlet on the Welsh Revival. Although we furnish the paper at reduced rates in such cases, if any considerable number make requisition upon us, as we anticipate they will, we shall speedily exhaust the small amount now available.

Is there any way in which a small sum can be made to do more in brightening the homes, stimulating the thought and unifying the work of these faithful pastors than by sending to them each week a copy of this paper, thus keeping them in touch with the larger work of which they perform so important a part?

The Home Missionary Fund

Mrs. C. D. Matthews, Portsmouth, N. H. \$2.00
Charles A. Sheldon, New Haven, Ct. 2.00

The Great Surrender and What It Means to Japan

A Missionary's Interpretation of the Fall of Port Arthur

By REV. JAMES H. PETTEE

The long-awaited event has finally occurred and Port Arthur once again becomes a Japanese possession. It is safe to prophesy that never again will Japan move out of Port Arthur unless she first fills up the harbor as some of her experts are advising; and the world should rejoice over such a prospect.

JAPAN'S FOOTHOLD ON THE CONTINENT

The surrender means the accomplishment of one great object of the war. Japan comes back into possession of what she has now twice earned. She comes with a clearer title than ever before, even the title of blood and patience and heroic sacrifice. No nation will again seek to dispossess her. The world has learned to respect the claims of at least one of the great Oriental nations. Japan has secured a foothold on the continent and worldwide recognition of her right and ability to be a defender of Asia, a leader and protector of the Orient.

A GREAT STEP TOWARD PEACE

It means the beginning of the end, a long step toward peace. While Japan is preparing herself for further struggle and will if need be keep up the fight for months and years, she really desires peace and believes it is near at hand. There is a feeling in the air out here that somehow the war will be brought to an end during the present year.

Fresh troops have been passing through this city the past week at the rate of seven hundred a day. The army is prepared to win further victories in Manchuria and the financial situation is by no means distressing. Japan can stand the strain on her resources as long as Russia can and the sooner the latter and the larger West understands this and act accordingly the better for the peace and prosperity of the world. Those critics who have prophesied after every victory that the next step on Japan's part would disclose her heel of Achilles are still doomed to disappointment. She has none such as compared with Russia. She will win out on every count, the financial one included. But if peace could be brought about tomorrow she would rejoice and make wise use of it.

SURRENDER BETTER THAN SUICIDE

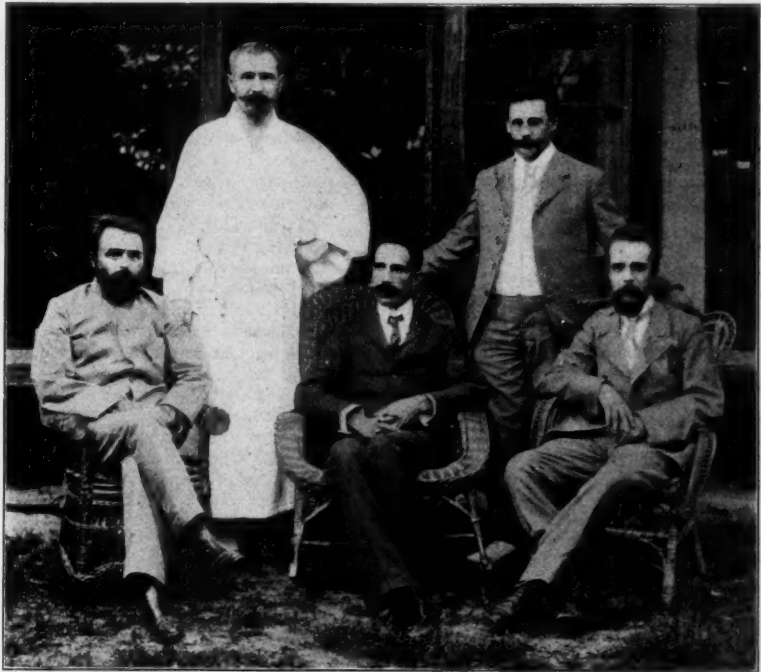
A third meaning of the great capitulation is one that it will be hard for ordinary Westerners fully to understand. Thoughtful Japanese and the nation as a whole have been tremendously impressed by the fact that such a brave hero as Stoessel should surrender at all and that the world—Japan included—should praise him for so doing.

It means the passing of the old time samurai idea that death is the highest glory and that suicide instead of surrender is not

only permissible, but a proof of the finest courage and loyalty. By a great dramatic lesson the Japanese have been taught a better way. Life is superior to death. Suicide

CHRISTIAN INFLUENCES RECOGNIZED

The churches are alive to this. The new year opens auspiciously. There is a hush of



One East Indian and four Russian physicians on service last summer at one of the Matsuyama military prisons. Dr. Mall, of India, detained by his government for assistance and observation in the military hospitals; the Russians prisoners of war, who did efficient work while detained. They have now been released and returned home.

is never justifiable and there are occasions when surrender is not only more profitable, but far more honorable than useless murder. And the best part of it is that Japan frankly acknowledges she has learned the lesson from her recent foe.

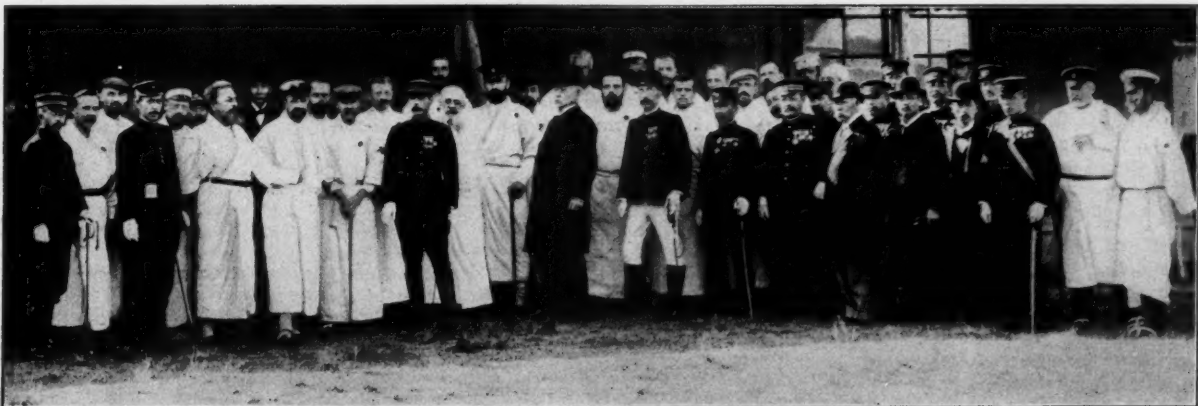
The Christian view of the relative worth of life and death, for which Professor Ukita, a Doshisha graduate, and other vigorous writers have been contending and for which they have suffered not a little obloquy, is suddenly made popular by the proper conduct of a valiant enemy. There is some danger, indeed, that the reaction in thought may swing to the other extreme. And this but emphasizes the need of giving to the nation a sane philosophy of life and duty that will harmonize the best elements in the older teaching of Bushido and Buddhism with the newer ones of twentieth century civilization and Christianity.

devotional quiet among Christians and of expectation among non-Christians. A prominent Japanese remarked to me the other day: "I hear that Admirals Togo and Kamimura are Christians, also Generals Nogai and Kuroki. People are beginning to say that all the great successful leaders are Christians or Christian sympathizers."

The need for skillful workers and a generous financial and prayerful backing was never more urgent than today in Japan. The American who wishes a share in this telling service would better send himself or his check to the missionary rooms before the year grows much older. The fall of Port Arthur may yet have a further effect not down on the books of the worldly wise.

Okayama, Japan, Jan. 13.

The Eternal also is wise.



Count Matsukata, President of the Japan Red Cross Society and the Russian officers at the military prison in Matsuyama, Japan. The men in dark clothes are Japanese officers and civilians.

Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Manhattan-Bronx Brotherhood

A large attendance Feb. 6 continued the discussion on a closer organization of Congregationalism in Manhattan, Bronx and Westchester. It was decided that no separation from the Brooklyn and contiguous Long Island churches is contemplated, as the Manhattan-Brooklyn Conference must become increasingly the great central body for this end of the state. A committee is to perfect a plan this month so that additional conferences for the churches represented in the Brotherhood may be held once or twice a year, and that such meetings may be purely for the business of more firmly establishing Congregationalism through the united strength of the lay element, as well as the ministerial brotherhood.

Brooklyn Echoes

At the annual meeting of the Church of the Pilgrims it was found that \$37,500 had been raised during the year. Amid constant removals to "outer" Brooklyn Dr. Dewey sees many signs of encouragement. Several thousand dollars have been expended in the work at Pilgrim Chapel, where Rev. F. P. Young, a recent graduate of Union Seminary, is doing fine work in a difficult field. The Sunday school is the chief feature, and Mr. S. B. Chittendon, long the able superintendent, has been obliged to ask for an assistant.

United Church, Brooklyn

This church is making headway against a strong tide, and has had a better year than ever. Great changes in the neighborhood will occur as a result of the decision of the city to continue Bedford Avenue (which is practically a fine boulevard, and used greatly for driving), in a straight line, from the turn at Heyward Street, or near Flushing Avenue, direct to the new William-burg Bridge Plaza, which as now laid out, will be one of the most beautiful bridge approaches in the world. This change will bring Bedford Avenue across the corner of the lawn of United Church, improving its location, since two main arteries of travel and a fine residential street will cross at its main entrance.

The income of the church increased 20 per cent. last year, reaching \$11,000. Forty-four members were added, thirty on confession. Mr. Dyott did not miss a service in his church the entire year, except during the union summer services; and in addition made 1,300 calls. The church has fifteen organizations, one of the most important being United Club of 140 men. The club's "auxiliary," meets on Saturday night for young men over fifteen years, who discuss subjects relating to business life, civil service, economics, etc.—a truly practical organization.

The evangelistic appeal is being emphasized in the Sunday night services with sermons on Sin, Salvation, etc. The church calendar is so arranged, that persons changing addresses, inquiring about spiritual matters, etc., can place on them the name and address. These people are invariably called upon next day.

In the Hustling Bronx

We have been hearing for years of congregations moving up town and edifices being torn down for business purposes. But up in this lively borough even the buildings themselves travel onward, and, chameleon-like, change their appearance. North New York Church was moved two or three blocks before its new building began, while the surface cars kindly refrained from doing business till the cut wires were rejoined. This was only done when it was found impossible to secure a hall fit for worship. It is said that Brother Kephart remarked, "Damm," and the deacons re-

peated the phrase, and so the problem was solved. Mr. Damm was the one man to move the church, and he moved it without a hitch. When the new edifice was finished, the congregation of the Talmud Thora Beith Abraham opportunely appeared, bought the wooden building, and installed a new creed and surroundings. Then another of the tribe of "Damm" was called in, and once more jack-screws, etc., were applied, and the edifice moved to the north. The rabbi should certainly chant, "Forward be our watchword," as his congregation propose in a year or two to build a brick temple, sell this perigrinating building, and send it further northeast to—perhaps Boston!

Longwood Congregational Mission

This name is applied to the latest of our churches in the Bronx. It was begun a year ago last November through the energy of Trinity's pastor, Rev. F. B. Makepeace. From the beginning the services of a devoted and scholarly minister have been had, Rev. J. W. Roberts, Ph. D., who came from the Methodist Episcopal Church. Beginning with nine in Sunday school and ten at church service, in four weeks the attendance ran up to seventy and fifty respectively. Six months were spent searching for a site and finally one has been rented, on which a Ducker portable chapel will be open for use by March 1. The story of the pastor's heroic sacrifices, told at the Extension dinner, caused its president to present the amount loaned by Mr. Roberts. Evangelistic services will be held as soon as the building is completed; and once a permanent site can be purchased its future in this fine neighborhood is assured. Beyond this are other great sections which the tide will soon reach, affording large opportunities for the churches ready to grasp them.

Bedford Park, Bronx

Facing on the east one of the finest botanical and zoological reservations to be found in any country, the Bedford Park Church still has on its other three sides an extensive territory about a mile and a half square, with few churches, and with a population pouring in as fast as the over-crowded cars can bring them. Over 175 houses are building quite near the church, and in the vicinity thousands of people arrive annually. The road to Yonkers and Tarrytown will soon lose its rural aspect. Part of the territory being high ground there are two distinct classes of people to be looked after, those who own their residences, and a larger class who rent in houses built for two to four families. For both classes Bedford Park has adapted its church plant. The Lyceum Building, separate from the church and facing another street, has all necessary equipment for physical and intellectual instruction and entertainment.

Aided from the beginning by the local and state missionary societies, the church has become in two years self-supporting. When Rev. James W. Cool arrived in 1901, the membership was 36 and the attendance much less. In the next three years 125 persons united on confession, and the membership is now 180, with a Sunday school of 250. The church has the largest subscription list yet, and last year raised over \$7,000. A "forum" club has been lately organized to discuss current questions. Evangelistic services will be held in March and April. Mr. W. T. Hornaday, the director of the "Zoo," who is chairman of the trustees, sent out on their behalf a striking letter, both in matter and appearance, to a selected list of non-churchgoing residents, urging them on civic grounds to maintain the church as an uplifting force for the community.

Trinity's Neighborhood Service

The Free Circulating Library will soon be turned over by Mr. Makepeace to the \$80,000 Carnegie Library Building on the opposite

corner, which is nearly completed. Under the energy of Trinity's pastor the library has grown to 85,000 volumes, and has been open daily for four years in the basement of the church. By arrangement with the city it will still be known by the same name, and most of its trustees will continue. The workers interested in this Bronx library are now contemplating an extension of the work by forming an Institute of Arts and Sciences. Trinity Church itself has raised \$17,000 in the past year, its benevolences being the largest in its history.

SYDNEY.

Dubuque's New Pastor

The coming of a new pastor to a church like Dubuque First is of state-wide significance, peculiarly so when the man who undertakes such responsibilities is tried and beloved, as is George L. Cady, five years pastor in the university town of Iowa City. Dr. Cady was born in the little lumber town of Lamont, Mich., where his father was a Congregational deacon and his mother sang in the choir. Their four splendid boys became professional men, two of them Congregational ministers. At thirteen George was persuaded to make a short cut to the gospel ministry by attending Mr. Moody's school at Mt. Hermon. But the fifteen-year-old boy, after a taste of study, refused to be deprived of a fuller education and went to Olivet College,



though Mr. Moody, who had not then developed his broader ideas of training for Christian service, tried to dissuade him. After six years at Olivet, Cady graduated at the head of his class. A year's work for the American Sunday School Union followed, another under the C. H. M. S. in Idaho and Oregon, and two years in Chicago Seminary. Then came the call to Benton Harbor, Mich. Two years here were followed by four at Geneseo, Ill., and in January, 1900, he came to Iowa City.

These were all fruitful ministries, not sensational but solid. At Iowa City the college men have come in larger numbers to the Congregational church than to any other, attracted by the pastor's kindly personality and strong intellectual and spiritual grip. The university laid hands upon Dr. Cady for a lectureship in sociology, and put him on its staff of extension lectures. Olivet College gave him his Master's degree, and Iowa College his degree in Divinity in 1903. Dr. Cady inspires confidence in the cause or truth he advocates. He has a sane message and persuasive utterance. One feels that he stands upon realities. The ground is solid under him. His thrilling address at the State Association last May upon the Preaching of the Doctrine of Immortality, convinced his hearers of the certainty of the better life. At Dubuque Dr. Cady will find a more conspicuous platform and a broader work than he has yet had. No one in Iowa doubts that he will make full proof of his ministry there to the building up of the substantial interests of the kingdom of God.

D. F. B.

Among the fruits of the first quarter's work of Rev. E. Tallmadge Root, New England secretary of the National Federation of Churches and Christian Workers, are these: Under the Providence parish plan, twenty-three churches have completed the canvass of their fields and eight more are at work upon it; one church has defeated a saloon license. In one place Sunday entertainments have been abolished by police commission. An interesting conference for social betterment was held Jan. 10 in Westerly, R. I., speakers including President Faunce and Dr. Josiah Strong.

The Schoolmaster*

By Zephine Humphrey

XIV.

Various reasons had combined to prevent David's return to the home of Mrs. Bridges, reasons none too clearly thought out, but potent nevertheless—all the more potent in fact, it may be, for their very vagueness. David was not the person to say, "This course is prudent," and therefore follow it. Prudence had to attack him on less open ground. The repugnance, however, was marked enough, the horror which seized his thought whenever, blindly possessed, it started to travel back to a certain afternoon. He could not, should not, remember. Moreover, that he was busy there could be no manner of doubt. The affairs of the school absorbed him. Back in the unvisited regions of his brain, those pregnant regions where future deeds mature, there was an uneasiness, a kind of shame, as of a knight involved in obscure unfaithfulness; but this feeling he did not scrutinize. There are so many labyrinths in the most single soul, how penetrate them all?

Doubtless it was something in the unvisited region that kept his eyes from the wistful eyes of Lucy. Surely it was something there that rose up at last imperative and swept its way to action, when one morning the child brought a note and laid it on the teacher's desk. It was not a very elegant little note. The single sheet of ruled paper on which it was written was unglazed, and the ink had sunk into it here and there in blotches. The cocked-hat form of folding, moreover, contrasted strangely with the seriousness of the words. For they were serious.

dear Mr. Bruce,

I didn't want it to hapen so the other day, I ain't a devvil with al folks, I'm so unhapy, I guess there ain't nobody needs a frend so much. you seemed to me like the minister a litel, not afraide of being hurt by other peple's sins, but mabe I was wrong, I ask your pardon for swering in your presens.

yours truly,
Phoebe Bridges.

David read the note, and, folding it slowly, put it in his pocket. Shame cut him through and through. There seemed to him suddenly now only one possible way of looking at the matter. He had been asked to help, and because he was a prudent coward, because he had puritanically disliked his task he had refused. "Not afraide of being hurt by other peple's sins, but mabe I was wrong." O, well-deserved reproach of a most false knight! Reasons, consequences, repugnances, he forgot them all. Raising his head, he met little Lucy's eyes, and smiled reassuringly.

After school that afternoon they went again down the road together, the child and the man—the two children—no, the child and the man let it be, for a certain look on David's face stamped it with new wisdom. The air was clear and cold, sharp already with the frost which lurked behind the shadow creeping up the eastern hills. The slopes of the hills and even their crests seemed distinct and near at hand, with all their trees defined. The autumn sky was cloudless.

In the doorway of her cottage Mrs. Bridges stood waiting. The same faded bow was in her hair that she had worn before, the same guileless look was in her eyes.

"I thought you'd come," she said gently, and held out her hand.

David took the hand. He held it in his during the moment his eyes held the eyes before him, but it was neither with eyes nor hands that this greeting had to do. Two spirits faced each other. The one compelled, the other responded, frightened. A recogni-

tion was made, a relation stated, a barrier drawn. David dropped the hand.

"Now if you will tell me, Mrs. Bridges," he said, "just what you think I can do for you."

Mrs. Bridges hesitated. Her eyes implored the ground, then David's face.

"How can I tell," she murmured, "when I don't know myself?"

"Perhaps you had better decide," David suggested, "and then let me know."

"You ain't even comin' in?"

The woman's voice had altered. Its tones were subdued, submissive. She looked pitifully frail and slender.

"Not unless I can help you," answered David.

"Yes, you are comin' in!"

All in an instant the fire leaped out. The astonishing strength of a small hand, aided by its swiftness of attack, seized David's arm and dragged him within the door.

"There's Jeremiah Strong goin' by. But I guess he didn't see you."

Silently David shook off the hand. There was scorn in his eyes.

"How do you do, Mr. Strong?" he said, returning to the door. "It's a pleasant evening."

The grave passer-by, a worthy pillar of the church and one of the school commissioners, turned, looked at the young man and then, without saying a word, went on. But inside the cottage Mrs. Bridges wrung her hands, then shrugged her shoulders. Then, putting her hand to her hair, she pulled out the faded bow, and flung it pettishly in a corner.

"You're a perfect fool," she told David.

"Now think," said David patiently; "there is nothing you want me to do to help you? That's what I'm here for, you know."

He stood with one foot over the sill, a hand on either door-post. Seen thus from the dark interior, himself dark against the background of flaming sunset peaks, he looked splendidly tall and vigorous. The expression of his face was as gentle as ever, but his attitude was commanding, and it was the attitude that told in that light.

"I must say you act as if you wanted to get away more'n anything else," complained Mrs. Bridges. "You ain't very cordial. I guess you'd better go."

David did not move.

"You understand me better than that, Mrs. Bridges," he replied.

"Say!" The woman within drew a little nearer the door. Her voice had a note of curiosity. "Do you believe in me?"

"Certainly," answered David, "I believe in you."

"Well, my land!"

There was silence a moment. The probability is that Phoebe Bridges was not unaccustomed to receiving compliments, but this simple statement of David's seemed to take her aback. She could think of nothing to say. As she hesitated, however, with her eyes upon the floor, the conversation was taken out of her hands by the interruption of a man's voice moaning in the dusk behind her. She started and half turned around.

"I'd most forgotten," she exclaimed.

David crossed the door-sill.

"There is something I can do, then," he said, with a note of relief. "Tell me what's the matter."

To deal with even an obnoxious member of his own sex would be better than dealing with this woman.

Mrs. Bridges put up her hands at first to hold him back, then she dropped them helplessly.

"I wasn't goin' to have you come on him just so," she protested. "I was goin' to lead up to it gradual like."

It was hardly to be expected that David should appreciate such subtleties of proceeding. He took another step forward.

"Tell me about it," he repeated.

A change came over Mrs. Bridges, such a change as even a wiser than David might not have anticipated. She drew herself up with a certain dignity, in her faded cotton dress.

"Mr. Bridges," she began slowly, "has been unfortunate. His horse ran away comin' home last night, and he was throwed out and hurt. I ain't a-lettin' any one know, because sometimes folks are arrested for havin' their horses run away."

Her eyes encountered David's squarely. This time it was on her side that the compelling to understanding lay.

"Do you know anything about doctorin'?" she added quickly, and the dignity was gone. Only an anxious woman shrank in the cotton dress.

"No," said David regretfully, "not much I am afraid."

The effect upon him of Mrs. Bridges' manner had been an immediate return of knightly devotion to her cause. No fine calculation could have worked more potently than that honest transition from reserve to appeal. He believed in her now, not on general grounds of human faithfulness, as when she had asked him the question, but directly, specifically. He looked down at her with respect.

"Well," she went on, not pausing before his altered expression, though she felt it, too, "your hands look strong. I know a little. You come and hold him for me."

It was surprising how quickly she had yielded. Her need must be great. But on the threshold of the inner room a new thought seemed to strike her, and she paused and turned.

"You ain't afraid?" she said.

It was strange half-hour for David, the boy, the child of a few weeks ago. The sick man was unconscious, not wholly because of the wound on his head. He was moaning and tossing his arms. His face was not good to look upon. Beside him, little Lucy sat quietly attentive, dipping a cloth in cold water from time to time, and bathing the fevered brow. David's first action was to take the child by the shoulders, and walk her out through the door, across the kitchen, into the open air.

"Look at East Peak; how lovely!" he said to her gently, turning her little face up, with one hand under her chin.

And she looked obediently, though very much bewildered.

The mother smiled at him curiously on his return.

"How much more do you suppose she knows of these things than you do?" she commented briefly.

The wounded head had been bandaged after a sort of fashion, but the proceeding had plainly been makeshift, executed probably under difficulty. The work had all to be done over. David held, with all the strength of his young hands, the rebellious patient fighting against interference, and the woman worked swiftly, with lips compressed. Even David, the unobserving, noticed how gentle she was, how evidently solicitous. He remembered the hatred on her face the last time he had seen her with her husband, and was perplexed. Which was the true woman? Even ten minutes before, when she had met him at the door, she had not been like this.

At the end she stood up with a sigh, and pushed the hair back from her forehead.

"There!" she said; "I guess that's all right. Now if only he could be quiet awhile and get the fever down."

"Well," answered David at once, "when my aunt has a headache she always asks me

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to come and rub her head. She says I quiet her."

Mrs. Bridges glanced again at his hands, long, slender, firm, the hands of a musician.

"I wish you'd try," she said.

She stood at the foot of the bed a few moments, watching while slowly, regularly, phrasing an unheard rhythm, the fingers of the young man swept over her husband's forehead, and the grave young face settled unconsciously into lines of intense application. Then she went into the other room and closed the door.

It was half an hour before David followed her. The patient went to sleep before that, but the physician lingered; first because he wanted to make sure of the permanent effect of his ministrations, second because he had something to think about, third because the little room where he sat looked out on the evening valley. The sunlight had long since vanished from even the highest peaks. The bowl of the valley was filled with night, a few stars were out overhead. But back against the eastern face of the mountains had come flooding the after-glow peculiar to this time of year. East Peak and Bare Hill shone darkly, as if with an inner radiance breaking strangely through the night. The dusky valley was vivid again, though losing none of its shadows. The night was instinct with light. David could feel how cold and still it was out there. He drew the bedclothes closer about the sick man's shoulders. Then he leaned his chin in his hand, and pondered. Decisions must be made in the light of the highest, he thought. That was the highest, that transfiguration of the hills. This was also the highest in here, though it might not so appear. At any rate he was needed, and he would give his help. The passion of the teacher touched him again as he looked at the face on the pillow, revolting even in the dusk. Out of such degradation should righteousness come.

In the other room, Mrs. Bridges and Lucy had supper ready.

"O, I don't know," replied David when they invited him. His thought was of Cousin Peggy.

Mrs. Bridges' face twitched, and she moved away.

"Of course it's just as you please," she answered.

"Yes, I will stay," said David. "I shall be very glad to. I was thinking of Mrs. Carter, that was all. But she will not be anxious."

Later, he went home slowly through the star-lit night. The frost had come, and all the world was breathless. He thrust his hands deep in his pockets to keep them from the cold. Yet he did not hurry. He needed to catch the swing of the planets, the large, untrammelled motion of universal things. The very touch of the out-of-doors was calming, widening.

When he stood in the door of the Carter's sitting-room, his face was as serene as if he had spent the day on a mountain-top. Cousin Peggy looked up and smiled.

"I guess I know where you've been to supper," she said significantly.

David's eyes twinkled at the surprise in store.

"At Mr. Horatio Bridges'," he answered demurely.

Cousin Peggy stared.

"Why, David Bruce!" she began excitedly.

"Peggy—Peggy—Peggy!"

Cousin Joseph lowered his paper, and looked across the table at his wife.

"Don't make so much noise, my dear."

Then he regarded David.

"You look pretty tired. Why don't you go to bed?" he suggested in fatherly fashion.

And David, still smiling, went.

[To be continued]

Obligations are, of course, opportunities; duties are means of self-realization.—Prof. Henry Jones.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Feb. 19, Sunday. *Perils of Formalism.*—Gal. 4: 8-20.

Did ever pastor so reach out to save and help his children in the faith? He pleads as a mother might, reminding them of the days of their true infancy, to win them from the childishness of their surrender to false teachers. There is always peril in the teaching that we are to be Christians by outward marks or signs. Christianity is an imparted life and not a series of observances. Note how Paul insists upon God's part, "Ye have come to know God, or rather to be known by God." Don't let us think that all our destiny is worked out in the narrow realm of our own knowledge. O Lord, my Father and my Friend, I thank Thee for Thy secret work for me, for what Christ did and suffered and for all Thy Holy Spirit gives. Manifest Thyself in me, that I may, by the life Thou givest, be Thy witness among men, with all good will, but more than I am conscious of, by Thy good help and love.

Feb. 20. *Bond and Free.*—Gal. 4: 21-31; 5: 1.

The allegory is not simple; our place is nevertheless clear. We are the children of promise. Our birthright is a part in God's universe-plan, which is to work out final righteousness. Let us not trade off our partnership with God as Esau did his birthright in the promises.

Feb. 21. *Faith and Love.*—Gal. 5: 2-12.

We divide the qualities of life, but they are really one and indivisible. Putting faith and works over against each other is making a herbarium of the flowers of the Spirit. Set faith free, and what happens? It goes at once to work. And what is its method and instrument? That very love which we had just tied up with a different label and put in a different box. We realize here what Paul's gospel cost. To have preached a Jewish gospel would have set him free from persecutions. But the freedom which he won for us was worth the price.

Feb. 22. *The Use of Freedom.*—Gal. 5: 13-18.

I heard a sermon once on this first verse. The preacher told us how in his denomination we were free to do certain things and to amuse ourselves in certain ways elsewhere thought questionable, and what an advantage that was. But he never said a word about not using freedom for an occasion to the flesh. Purity and righteousness are the everpresent background of Paul's desire. Note the inward struggle which needs the higher outward aid.

Feb. 23. *Fruits.*—Gal. 5: 19-26.

This is observation, not imagination. This list of the results of sensuality might be quoted out of the medical books instead of the New Testament. And the fruits of the Spirit are also matters of observation and experience. The final appeal is to consistency. Let us walk according to the proper law of our own imparted life.

Feb. 24. *Mutual Help.*—Gal. 6: 1-10.

This implies an intimacy and sympathy which are too often wanting in the church. But if we may not have these from a great company, we may for a little one. The church is wherever two or more are met. The proud man can never help. We can only restore others when we think of our own little strength and much of Christ's great aid. The law of Christ cannot be fulfilled in solitude.

Feb. 25. *Glorying in the Cross.*—Gal. 6: 11-18.

Paul leaves them with his own dilemma—the glory of this world, without the cross, or the glory of the cross. Take the death of Christ out of Paul's letters, and you are robbing them of their most congenial and important theme. It is Christ lifted up who draws all men to himself, and it is the growing meaning of his sacrifice which holds them.

The Midweek Meeting

FOR DEVOTION, INSTRUCTION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for Feb. 19-25)

The Progress of the Soul. Phil. 3: 1-21

Toward what goal? What helps? What hinders? In what companionship is progress rapid?

The common greeting is, How do you do? a salutation which is conspicuously out of place in addressing an idle man. Another, almost as common, is, How are you getting on? which implies that the person asked is going somewhere, has a goal in mind, if not in sight, and sometime means to reach it. And is not the moral earnestness to which these common salutations address themselves the normal state of man? Is any one content to be mere driftwood on the tide?

Have you ever noticed that the man who makes trouble in a crowded street is the man who is going nowhere in particular, or the child who changes its going every minute? The busy world does not know how to calculate with aimless men or men who do not know their own minds from day to day. We owe it to our neighbors, if not to God or self, to have an aim and to be striving toward it. But, in a higher sense, we owe it to our neighbors to keep in sight the highest goal and to be striving toward it with all our might. Do you think that it was only for his own sake that Paul suffered the loss of all things?

What is the true goal of the Christian? Shall we seek it in some outward state—even in the wonderful pictures of heaven in the book of Revelation? Can any outward state permanently satisfy a human soul? Can we find it in solitude? It takes high qualities of soul to endure long loneliness. The shepherds of the West go mad alone with their flocks. Christ thinks of his disciples always in social relations, our goal of effort must be a social state. And because it must be permanent and free from trouble it must be the highest social state. In a word, the Christian goal is Christlikeness—the state of soul which is free from sin and which in kind and ministrant relations finds a Christlike opportunity of self-giving. If this is our goal and aim, the greetings: How do you do? and, How are you getting on? receive a new and higher meaning.

One of the great hindrances to the progress of our spirits is the driving haste in which we live. Christ's presence is the sunshine, the hurry of life is like the clouds that shut the sunshine out. There is always more sunshine than shade—but we walk under these clouds and do not feel its warmth and see its light. We ought not, therefore, to come with a spirit of anxiety or to strain our nerves to fill up or bridge over pauses, as some faithless people do. It might not, indeed, be an ill experience, for some of us, if we were sometimes to sit together reverently for awhile and then cordially shake hands and go home with few words spoken, but refreshment gained from a sense of the presence of God and the joy of brotherhood.

In many schools they have French and German tables, where students eat who wish to learn these tongues. The best companionship is that of common occupation and endeavor. Do you remember how congenial all the true pilgrims in Bunyan are to each other? They speak a common language, the tongue of Zion. Now Christians are very imperfect. They are like the scholars at the German table, they speak brokenly, but at least they try to speak. How can we find better help toward that perfection of likeness to our Lord which is our goal of progress, than in frequenting the company of those who are companions of the joyful way toward Christlikeness?

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Recognition of Rev. John Best

Sunday afternoon, Feb. 5, a recognition council was called at the house of worship of the Bethesda Church to hear statements from Mr. Best as to his standing as a minister, his religious experience, and the motives which have led him to resign a promising field of work in the country for a difficult task in the city. Bethesda Mission has had a checkered history. Its church membership has always been small. It is located in the vicinity of the Chicago Avenue Church, where its converts nearly always go when ready to attend church regularly, and where they have been encouraged to come. Its Sunday school has frequently reached as large a number as 800, and through this school hundreds of families have been reached. For two or three years, however, perhaps through lack of means the work has not been encouraging. Propositions have been made to unite it with the Sedgewick Street Mission which is not far away—a union which to many seems desirable. But at a meeting of representatives of the churches to consider the situation, held last spring, the proposal was made by Second Church, Oak Park, to take hold of the work as an experiment and if possible provide for its continuance. The result has been that interest in this once prosperous mission, with thousands of children within easy reach of its doors, has been revived, regular preaching services have been re-established, the Sunday school has been re-organized, a sewing school opened and supported by the ladies of the North Shore Church, and money raised by First Church, Evanston, for the expenses of the mission and helpers furnished for carrying the work.

Although there is no real church to issue a call, Mr. Best, with the assistance of the City Missionary Society, has moved to the city, is living on the field he is seeking to cultivate, and reports progress since beginning his labors. He has an assistant visitor who is well acquainted with this section, and is visiting from house to house. The council was called to recognize Mr. Best as pastor in this field, and to awaken an interest in its members in the work which is here possible. Dr. Sydney Strong was moderator. There was no charge to the people or the pastor. No right hand of fellowship was given, nor was a sermon preached. Instead brief addresses were made by Drs. Strong and Ainslie, by representatives from the Evanston church and by Dr. Armstrong who welcomed six persons into the church. If successful Christian work can be done in this field it can be done in a score of other neglected centers of the city and will encourage other denominations to assume their share of the responsibility for giving the gospel to scores of thousands who now have no more interest in it than if they lived in Africa. The outcome of this experiment will therefore be watched with great care for upon it may depend the future policy of the City Missionary Society.

Porter Memorial Church

Feb. 5 this church received nine persons into its membership. Since Oct. 1 there have been thirty-nine accessions. It was about this time that Rev. Edward Drew began work in what was regarded by many as an unpromising field. The earnest young pastor was assisted by the sympathy and financial support of Leavitt Street Church and the Second Church of Oak Park, and the condition of things has entirely changed. The building, a good one for its purposes, was erected and paid for by Union Park Church, under the leadership of Dr. Noble, but needed repairs, and renovating, the Sunday school had run down and congregations were small. At present the outlook is hopeful and all thought of moving is given up.

Prosperity of Oberlin

This is the season for the annual gatherings of college graduates residing in Chicago or vicinity. Yale meets Saturday afternoon and evening Feb. 11, and plans an annual meeting of associated western clubs; Harvard's meeting comes soon after; Beloit, Ann Arbor, Madison, Williams, Dartmouth, Princeton and several other colleges will gather their graduates and report progress. Oberlin will report not only an enthusiastic year among the students, but a year which has brought large additions to her resources. Within a few days a gift of \$5,000 has been made for the new Art Building, a pledge of \$3,100 for endowment, and a gift of \$5,000 from the estate of the late E. A. Goodnow of Worcester. Such gifts as these show that the college is firmly intrenched in the affections of many people, and that gifts for its work may be looked for at any time.

News from Dr. Pearsons

Dr. Pearsons is enjoying his winter's rest in the South, and his health is unusually good. Mrs. Pearsons, though far from strong, is able to walk with her husband on the beach every day, and to rejoice with him in the reports which come to them from the colleges they have aided. They are living with Dr. and Mrs. Nixon, friends of years, and are thus brought into touch with everything that is going on in the world. Dr. Nixon, it will be remembered, is author of one of the Lives of Marcus Whitman, and was formerly one of the editors of the *Inter-Ocean*. Dr. Pearsons will not return to Chicago till late, and will consider no appeals till midsummer.

The Dance Hall

The problem of the dance hall in Chicago is under consideration. Mrs. Cargyll, an earnest Roman Catholic, and Mr. Arthur Burrage Farwell have been investigating conditions and their reports of danger to young girls are startling. Several grades of these halls exist, some of them apparently respectable but for the saloon always connected with them, to which, after dancing, a visit is usually made. Thence the descent to a lower grade of amusement hall, and even to the lowest of all, is rapid. Mrs. Cargyll believes that here, as in New York, the fault is in the failure of the city and the churches to provide attractive places of amusement, places where young women after their work is done can go for not more than it costs them to visit the dance halls, and get the recreation which they need. At present these halls are crowded every evening and till late at night. In fact, for \$2.50 a license to sell liquor all night can be obtained, and thus the law requiring saloons to close at 1 P. M. be set aside. Mr. Farwell has so aroused public opinion through the press, by meetings with committees here and there, and through the ministers that something may be done to avert the evil. Monday morning was given to the discussion of the problem and to listening to reports from Mrs. Cargyll and Mr. Farwell.

Revival Spirit

In our churches this is likely to take the form of more earnest effort to reach people through the ordinary rather than by any extraordinary work. Perhaps that is the revival most to be desired and the one from which the largest results may be anticipated. Nearly all the churches will welcome larger accessions to their membership next month than at any recent communion. Quietly, one by one, people are visiting the pastors of the churches and counseling with them as to how they may begin and lead a Christian life. Church visitors are finding it easier than ever to engage in religious conversation in the homes they enter, so that altogether, though the local committee has as yet reported no plan of evangelistic effort, the work is going forward.

Chicago, Feb. 11.

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One of the Rooms of the Woman's Board the Morning after the Fire

The Congregational House Fire

Some time during the night of Feb. 10-11 fire broke out in the Congregational House, Boston, 14 Beacon Street, caused possibly by the crossing of telephone and electric light wires. The only rooms in the building injured by flames (though others were injured by smoke and water and the axes of the firemen) were those in the inner wall of which the telephone wire conduit or shaft ran from basement to top of the building. The fire smoldered long and ravaged several of the rooms before breaking forth in flames which were seen by early morning passers on the Common. Bitter weather and deep snow and slush prevented the firemen from getting to the building with their apparatus as promptly as would have been the case under normal conditions, and when they did arrive the height of the building and its situation were serious handicaps to be overcome, but they worked valiantly and efficiently.

Telephone calls and late morning editions of newspapers informed workers in the building of the fire, and overstated the extent of the damage done, so that when the corps of employees and officials arrived they were glad to find the situation less grievous than had been intimated, though bad enough for not a few of the tenants.

The property of the Publishing Society in the basement suffered no serious damage, although some was destroyed by water and by sparks falling from the blazing conduit. The stockroom of this society was untouched, and the shipping-room of the American Board.

On the ground floor the bookstore suffered somewhat from fire and water, from rough handling of a portion of stock, and from the breakage of a plate glass window, but the total loss probably will not exceed \$1,500, which is covered by insurance. The business of the society has not been affected or delayed seriously by the fire, and patrons need not hesitate to call upon it as of yore.

The stack and the reading-room of the Library were untouched; a little water invaded the Bible room; and some damage was done in the room where denominational relics are kept. The lesson of the fire, however, will lead to supplying iron doors at points now unguarded save by wood.

On the floors above the second to the seventh, in rooms adjoining the wire conduit, more or less damage was done by smoke, water and flame, in the case of Miss Powers, the stenographer, complete ruin to woodwork, furniture and valuable contents being wrought. On these there was no insurance. The room in which Mr. Edward Capen was carrying on his investigation of American Board records escaped serious damage.

On the seventh floor, where it is thought the

fire started, the contents of two small rooms used by the Woman's Board as editorial rooms for *Life and Light* and for committee consultation were destroyed, including some letter-books and *Life and Light* copy for the March number; the treasurer's room was damaged by smoke, although its contents were not burned, and the larger outer rooms across the front of the building were damaged somewhat by water and smoke.

On the eighth floor, Thomas Todd's printing office was seriously damaged by smoke and water, the stockroom was gutted, and some damage by water, smoke and fire was done in the composing-room where *The Congregationalist* is set up and in the jobroom, but not enough to prevent work from proceeding the morning of the fire. Insurance here covers loss of about \$3,000.



The building was thronged throughout the 11th with curious visitors and solicitous Congregationalists. Proffers of aid came in from every hand, Rev. S. A. Elliot, the president of the American Unitarian Association, with headquarters across the way, and Rev. E. E. Hale of the *Lend a Hand* office immediately sending word that they would put rooms and desks at the service of any who needed them. *The Watchman* kindly proffered aid to *The Congregationalist*.

Coming when it did, the fire involved little peril to life; but had it come during the day it never could have burned so long without detection. Barring the question of the proper construction of the wire conduit, there is nothing but praise for the building as a fire-proof structure. No ceilings or walls were burned through, and the fire was confined to a tier of rooms adjacent to the wire conduit.

The total loss to tenants and the American Congregational Association is not far from \$50,000, covered in the main by insurance.

The essence of injustice consists in treating people not as persons having interests and ends of their own, but as mere tools or machines, to do the things we want done.—
William DeWitt Hyde.

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ALL GROCERS.

For the Children

Nancy's Cornwallis Day

BY LUCIE D. WELSH

Nancy was walking up the lane with a basket of herbs on her arm when she saw James, who had been up in town, running toward her and waving his hat. He seemed very much excited.

"O, Nancy!" he cried, as soon as he was within speaking distance. "What do you think? They're going to have a Cornwallis Day up in town."

"What's a Cornwallis Day?" asked Nancy.

"Why, don't you know about Lord Cornwallis and all the Britishers surrendering to George Washington and our soldiers? John Parmenter, who helps father with the haying, was there and he's told me about it lots of times."

"Course I know about that, but what's a Cornwallis Day?"

"O, a lot of the fellows will be dressed up like Britishers and a lot like Continentals and there's goin' to be a fight, and our soldiers will beat, you know!"

"A fight! Why, some of 'em might get killed!" cried Nancy, her black eyes growing big and round.

"You silly goose," exclaimed James. "It'll be just make-believe fighting; but the guns will go bang! bang! and the men will fall down. It will be great fun!"

"I think it'll be kind of scary."

"That's just like a girl to be afraid of a noise. Somebody's going to be dressed up like George Washington, and there'll be a Cornwallis and he'll surrender. I wouldn't miss it for anything. I guess Josiah and I will go and stay all day."

"I wish I could go too," said Nancy, wistfully.

"Don't you believe you can?"

Nancy shook her head. "Your grandfather doesn't believe in girls going off on junketings," she said primly, repeating the words she had so often heard Deacon Stowe speak.

"My father says we'll be children only once, and he likes to have us enjoy ourselves," remarked James.

"O, there's your grandfather now," cried Nancy, suddenly; she picked up the basket which had slipped from her arm to the ground and hurried up the lane, while James with equal speed made his way down the lane toward the house.

"Didn't I see you talking with James?" asked Deacon Stowe, as Nancy approached.

"Yes, sir," replied the little girl.

"Wa'n't you sent on an errand?"

"Yes, sir."

"Little gals shouldn't stop to talk when they are sent on errands." Grandfather Stowe shook his cane threateningly, but Nancy ran lightly by on her little bare feet, thankful to escape so easily.

Nancy Austin was the little bound girl at Deacon Stowe's and James was the Deacon's grandson. They all lived together in the plastered house, with its walls stuck full of stones, at the foot of the lane. James with his father and mother, brothers and sisters occupied half of the house, while Nancy lived in the other half with Deacon Stowe and his wife.

In the herb garden that afternoon Nancy was still busily thinking of the delights of Cornwallis Day.

"Boo!" said a voice behind her, and James jumped over the fence and landed at her side.

Nancy jumped and dropped the bunch of wormwood that she had just gathered.

"How you frightened me, James," she said reproachfully.

"Don't you hate this old, smelly place?" asked James, sniffing and making a wry face. "It reminds me of sore throats and colds and all sorts of things."

"I like it," replied Nancy, "and I know the names of almost every herb here. See, this is high balm and that is low balm; here's thoroughwort, tansy, catnip, boneset, thyme, sage, senna."

"Please stop, Nancy! Truly, I feel sick. I guess you would, too, if you'd had to take 'em all, same's I have."

"Your grandmother says they've saved many a poor creature's life."

"I'd rather mine wouldn't be saved, then," asserted the rebellious James. "Say, Nancy, they're going to have a band to Cornwallis Day. Don't you wish you could go?"

"Yes, I do," replied Nancy.

"Well, I'll tell you what. Father says Josiah and I can go if we'll work real hard out of school. I've got to gather the teasels; it's awful hard work to gather teasels, Nancy, they're so prickly. I hate to do it. Say, Nancy, if you'll help me, I'll get Mother to ask Grandfather to let you go, too."

"Do you suppose he would if she did ask him?"

"Course he would. He always does what Mother wants to have him."

"I've got to pick all these herbs, tie them up in bunches and carry them up garret. That'll take about all my spare time, but perhaps I can squeeze out a little to help you if I get up earlier."

"I might help you some about the herbs, though I do hate them so. They aren't quite as bad to pick as teasels."

"It's a bargain," said Nancy.

In those days teasels were used in all woolen mills to help in the process of making cloth. They grew on low bushes and were shaped like pine cones and covered with sharp spines which pointed downward toward the stem. They were picked while green and allowed to dry, when the spines became strong and tough. They are not much used in these days, but at the time of my story the raising of teasels was an important industry.

What with her usual household duties, her school work and the herb-gathering, Nancy found herself rather busy, yet she did go out to the south field, where the teasels grew, for a few minutes every day. These minutes flew by on golden wings, for they were filled with conversations about the wonderful day which was to come.

"A lot of the fellers are going to dress up like Indians and fight with the Britishers," James imparted to her on one occasion. At another time he had something even more startling to relate.

"Harvey Rice went to a Cornwallis Day down to Concord once, and there were lots of men around with things to

sell. There was a man that sold mead, and one with sandwiches and one with candy and nuts. And, Nancy, there was a man selling oysters! They cost a cent apiece, and Harvey bought one. He said it was fine."

"What's an oyster?" asked Nancy.

"It's a kind of fish that grows in a shell; a man opens it with a knife and you put salt and vinegar and pepper on it and then you eat it."

"What, raw!"

"Yes, sir, raw! If there's a man selling oysters at this Cornwallis I am going to buy one myself."

"Where'll you get your money?" asked Nancy in awe-struck tones.

"My father told me he would give me a sixpence if I did my work well, and I am doing it well. O, I'm not going to spend all the money," James explained in answer to the horrified look of questioning in Nancy's eyes, "but I shall certainly buy an oyster."

Cornwallis Day dawned bright and clear. At an early hour James and Josiah, with a goodly supply of lunch, went gayly up the lane; from the garret window Nancy watched them with tear-dimmed eyes. Great bunches of herbs hung all about her, making the air heavy with their scent, while in the cider-mill chamber the teasels were spread to dry. Nancy's fingers were sore from picking the latter, while her back was lame from bending over the herbs. James had not found much time to help her. She would not have cared for these discomforts, however, if she could have gone to Cornwallis Day.

"Gals shouldn't be thinking about galivantin' round all the time," Deacon Stowe had said in answer to the request of James's mother. The old man's rheumatism was bad that morning, so they all knew it was useless to urge the matter; the boys had gone without her.

It was a hard forenoon for Nancy. The tears would roll down her cheeks in spite of all she could do. Mrs. Stowe was very sorry for the little girl and tried to think of some way in which her disappointment might be made up to her. About ten o'clock James's mother came in.

"Phineas is going to Northboro this forenoon. Do you want to send up in town for anything?" she asked. Phineas was James's father.

"Yes," said Grandfather Stowe, "I want him to stop and get me some medicine from the doctor. Your roots and herbs don't seem to do me any good this time. My rheumatism grows worse right along."

"Why don't you have Nancy ride up with Phineas? She could get the medicine and be back with it before he would. He expects to stay all day."

"That's a good plan," replied Grandfather. "And, Nancy," he said, turning to the child, "if the doctor isn't there you wait until he comes. Do you understand?"

"Yes, sir," answered Nancy, as she ran upstairs to get ready.

"James and Josiah have plenty of lunch, if you should have to wait a long time," James's mother said as they were starting.

"The Doctor's gone to Southboro and won't be back for two or three hours," said the doctor's wife in reply to their question.

"I don't see but what you've got to go

to Cornwallis after all," James's father said, with twinkling eyes. "There's nothing else in town today. Don't forget to watch for the doctor, though."

"Hi, Nancy, here's the oyster man!"

cried James, as he saw the little figure climbing down from his father's chaise. "Come on and I'll give you one."

"I can buy it myself," she said. "Your father gave me a sixpence."

The Home and Its Outlook

My Saints

BY HELEN KNIGHT WYMAN

Not in the catalogue their names are written
That Holy Church doth keep from age to age;

Yet fondly do I read the cherished titles
Inscribed on memory's page.

Mystic Theresa's name is not among them,
No meek Elizabeth is written there;
Or sweet Saint Agnes, with her palm and halo,
Her white hands clasped in prayer.

But saints of every day, like many another,
They lived and loved and strove the world to bless—

The friend, the sister, the unselfish mother
Whose aim was holiness.

No candles burn before them on the altar,
No prayers, in solitude, to them are said;
But, in the home they blessed, their memory lingers

And there they are not dead!

And on their days of birth, in fond remembrance,

Before their pictured faces, flowers are set—
Fancy or rose or lily-of-the-valley
Or fragrant violet.

I muse upon their virtues and remember
Their lives of charity and faithfulness
And, once again, take courage to press forward,
My world to love and bless.

WE ARE seldom able to give our Home readers more helpful articles than those of Dr. Mary Wood-Allen on

A Help in Understanding Children

Two Kinds of Children. The one published this week on the "motor child," of active, demonstrative nature, is to be followed next week by another on the "sensory child," of the passive, inexpressive type. These brief papers contain the wisdom and experience gained by Dr. Wood-Allen as mother, physician, student of psychology, author and editor. The two or three technical terms need not repel any one, for their meaning is obvious and the articles, although taking up a profound problem of psychology, are simple and within the sphere of any parent's or teacher's observation. The writer puts before us a common problem and proceeds to give definite and useful advice in the light of her principle. It is not unusual to meet a mother and child who have never really understood each other and the situation has a touch of the tragic, for a relation which should be the tenderest in the world is strained. The chances are that it is because the mother did not in early days study and respect the child's individuality, as Dr. Wood-Allen shows her how to do in these articles.

The making of friends who are real friends is the best token we have of a man's success in life.—Edward Everett Hale.

"HOW did you manage to get through the winter all alone?" asked the skipper of the Canadian steamer Aberdeen of the woman whom he found as solitary survivor on Island Damien

when he came with supplies for the party of four which had been left to keep the lighthouse. The husband and his two assistants had gone out one day on the great sheets of ice, and before her eyes had been swept to swift destruction on the breaking ice-floes. "I can hardly tell," was her reply. "I only know that I have kept the light burning." It would be hard to match this answer in the

annals of heroism. In crushing sorrow there is always the temptation to consider only one's own grief. Life seems to have come to an end; nothing is any more worth while. Ay, but God's work is still worth while, and duty has not come to an end. The main thing is to keep the light burning, to light other seafarers, though our own have sunk. How we do it does not matter much. God, who is pitiful, will not press us for the answer. At least at the end let us be able to say that we did not lie down and die of cowardice, that we remembered why we were set to keep a lighthouse.

Two Kinds of Children

BY MARY WOOD-ALLEN, M. D.

I. THE ACTIVE, DEMONSTRATIVE CHILD

"I should think you would be perfectly happy with your two lovely children," said a childless woman to the mother of two bright little girls, seven and nine years of age.

"So I am," replied the mother; "that is, almost 'perfectly happy'; but I must confess I should be a little happier if I knew just how to train them. They are dear little things, but so different that it doesn't seem as if they can be related at all. Now there's Elsie; she is very demonstrative, just loves me almost to death, and yet she is all the time doing the things I tell her not to do. It sometimes seems as if she deliberately got right up and went to do the forbidden thing as soon as it was forbidden. But then she is just as sorry as she can be when she disobeys, and kisses me and promises she will not do so again; and yet in a few minutes she does the same thing right over again, and says she 'forgot.' It doesn't seem possible that she can forget so soon, but she seems to be honest in what she says. She is very forgetful in everything. She learns fast and you'd think she knew her lesson real well today, but tomorrow she will know no more about it than if she had never heard of it. What would you do with a child like that?"

"I am sure I don't know," answered the other. "I have always liked Elsie; she is such a little lady, and she is so entertaining, too."

The mother smiled. "That is one of her failings; she is too entertaining, too willing to talk to everybody. I met a strange lady the other day and she remarked, 'I saw your little daughter not long ago, and she told me'—and then followed a history of our family affairs that took my breath. When I spoke to Elsie about it she did not recall that she had told Mrs. B— anything. If I scold her she is so repentant that I feel self-condemned for finding fault with her."

"Your children get along very well

together," continued the friend. "It is really a great pleasure to see little folks so amiable."

Again the mother smiled. "The trouble is," said she, "that you can't tell anything about Lois by what you see. Elsie is inclined to be domineering, and when she reaches that point Lois walks off and leaves her. That, of course, is better than quarreling, but maybe an hour after I will find Lois crying by herself. You always know how Elsie feels about anything, for she is not averse to being seen crying; but Lois hides herself and her feelings. She is very sensitive, but she does not want any one to know it. Elsie is easily guided. You have only to suggest what you want done and off she goes to do it. But Lois is a stubborn little piece; she has her own ideas, and if she doesn't want to do a thing there is no use trying to get her to do it."

"I have never been able to get acquainted with Lois," said the friend. "She does not seem as affectionate as Elsie."

"But she is," asserted the mother emphatically. "She is not so demonstratively affectionate, but she is very loyal. She does not take up with new friends as readily as Elsie does, but she never forgets a friend. I really don't know which child is the more of a problem. I have to hold Elsie back and push Lois forward. She never will talk to strangers nor do anything in public. They are as different as night and day, and I am not wise enough to know how to train them, and that is all there is about it."

This mother's problem is not an uncommon one. In fact, these two children are typical of children in general. Psychologists tell us that children are either "motor" or "sensory," and Elsie and Lois are decided illustrations of the two types. It needs insight and wisdom to know how to train either one of the two types, and much more when you have the two variations in the same family.

Each has its advantages and its disad-

vantages. The one is emphatically the doer, the other may develop into the thinker; but action without thought is not desirable, and neither is mere thinking without expression in activity. Each type, then, needs both stimulating and restricting, but each along diametrically opposite lines from the other; therefore they cannot well be trained under the same régime, for what will benefit the one will be apt to harm the other.

Let us, then, consider them one at a time, and devote our attention in this article mainly to the motor child.

All normal children are more or less physically active, but the motor child is ready to translate all sensation into motion. He is the most common type, especially in America. He is the child who is called "nervous." He is never quiet, cannot sit still, talks too much, asks questions constantly. He is the child who cries loudly at every slight unpleasantness, perhaps kicks, throws himself on the floor in a so-called "tantrum" and bumps his head, in order to give vent to his feelings.

Everything that is said to him, or in his presence, suggests something to do. This fact, if wisely used, will make him easily controlled, for it needs only to suggest the desirable thing to create in him the wish to do it. On the other hand, prohibitions also are suggestive, and to tell him he must not do a certain thing is to suggest his doing it. This may make him appear disobedient when he was in reality only following out the suggestion given him with perhaps no thought that he was disobeying; he had forgotten the prohibitions in the thought of the actions suggested.

With such a child it is needful that even his punishments shall not emphasize the wrong act too strongly, but shall divert the thought from the offense to something which is suggestive of the right thing to do. As Baldwin says: "The punishment must be actual and its nature diverting; never a threat which terminates there, nor a penalty which fixes the thought of the offense more strongly in mind. This is to say that the permanent inhibition of a movement at this period is best secured by establishing some different movement."

This indicates clearly that the motor child should not be "nagged" by constant reference to his faults or misdemeanors; for the continual calling of them to mind is in itself a suggestion to repeat them.

The motor child at school may be a favorite with the teacher because of his willingness to attend to all that is said, his apparently quick intuitions, and his ready generalizations; but also a trial in the rapidity with which he forgets and the impulsiveness of his conclusions. He learns fast, but he forgets as rapidly and can with difficulty be held to a close and careful examination of any subject, because of the fact that he is anxious to put every suggestion into concrete action.

If mothers were wise enough to recognize in their very young children the motor temperament, they could begin even in infancy to develop more repose of character and stability of purpose. It would be safe to assume that the majority of American children need the education suited to the motor temperament,

and may therefore be left in infancy to quiet, undisturbed, self-directed activity. As they develop in powers of perception it will be well for the mother to give them such personal attention as will tend to soothe, rather than stimulate. Tossings and ticklings and active rompings may entertain the parents but are detrimental to the child. The baby should be left to go to sleep by himself instead of being rocked and jolted. The motor child is particularly a creature of habit, and it is well to establish early the habit of serenity and quiet.

As he grows old enough to understand speech, the games played with him may be of a kind that will call for thought more than activity. There is a charming little poem which tells of an "old, old, old, old lady," and a boy who was "half past three," who played much together; and because of the age of the one and the twisted knee of the other, their "hide-and-seek" was played sitting still and imagining they had hidden in some place. Covering his eyes the boy would count, and then call, "Are you ready?" Assured on this point he would begin, "Now you are in the cupboard." She would cry, "No." "You are behind the door," and so on until he had guessed her hiding place. Such games would be good for the motor child, educating him to bodily stillness and at the same time giving him mental activity.

One active little fellow of three, whose constant desire to be in motion made going to bed distasteful, became willing to go when he had obtained the suggestion that his fingers were children who must not be awakened while he was being undressed, and who needed him to go to bed with them so that they might get plenty of sleep to prepare them for the next day's play.

Before the child is old enough to go to school the mother may strive to overcome his changeability by training him in thoroughness. She may lead him to more effort by giving him tasks which are a little hard for him, and so stimulate him to care, being always particular to praise him when his work is well done. Another thing to bear in mind is not to let him repeat a task until it becomes stale and requires no thought, but on the contrary keep before him the ambition to progress, making each effort a little more praiseworthy than the preceding one.

Thrifty Mabel

Time was, not very long ago,
When Mabel's walking skirt
Trailed half a yard behind to show
How well she swept the dirt.
But "short and sweet" are in again;
No more the grievance rankles,
For Mabel's now curtailed her train
And shows her dainty ankles.

But Mabel has a thrifty mind
To supplement her charms;
The frills that once she wore behind
She fastens on her arms,
Her sleeves are made in open bags
Like trousers in the navy;
No more she sweeps the street, but drags
Her sleeve across the gravel.

—London Punch.

The great lack of the age is conscientiousness in trifles.—Rev. R. J. Campbell.

Closet and Altar

THE SICK SOUL

If any man say that he has no sin he deceiveth himself and the truth is not in him.

O, poor worn heart, didst thou but know the name for thy pain, thou wouldst call it sin. What dost thou need, then, but Christ the Son of God, the Heart of God, the Love of God?—Joseph Parker.

Salvation alone can rouse in us a sense of our sinfulness. One must have got a good way before he can be sorry for his sins. There is no condition of sorrow laid down as necessary to forgiveness. Repentance does not mean sorrow; it means turning away from the sins. Every man can do that, more or less. And that every man must do. The sorrow will come afterwards, all in good time. Jesus offers to take us out of our own hands into his, if we will only obey him.—George Macdonald.

It was the vision of the perfection of Christ which made me realize my own deep sinfulness.—J. Campbell Morgan.

Thou who didst hang upon a barren tree,
My God, for me;
Though I till now be barren, now at length,
Lord, give me strength
To bring forth fruit to Thee.

Thou who didst bear for me the crown of thorn,
Spitting and scorn;
Though I till now have put forth thorns, yet
now
Strengthen me Thou
That better fruit be borne.

Thou Rose of Sharon, Cedar of broad roots,
Vine of sweet fruits,
Thou Lily of the Vale with fadeless leaf,
Of thousands Chief,
Feed Thou my feeble shoots.

—Christina G. Rossetti.

Do not try only to abstain from sin, but strive, by God's grace, to gain the opposite grace. If thou wouldst not slip back into sin, thou must stretch forward to Christ and his holiness. It is a dull, dreary, toilsome way just to avoid sin.—Edward B. Pusey.

Prayer will cause a man to cease from sinning even as sin will cause a man to cease from praying.—Frances E. Willard.

O my Lord God, grant that with heart I desire Thee, with desiring seek Thee, in seeking find Thee, in finding that I love Thee, and by loving Thee that I turn not again to my former sins which Thou hast redeemed. Give me, O Lord my God, a repentant heart, a contrite spirit, eyes flowing with fountains of tears, bountiful hands in ministering alms. Quench in me, O King, the lust of my flesh, and kindle the fire of Thy love. O my Redeemer, take from me the spirit of pride and most favorably enrich me with the treasure of Thy humility. Remove from me, O my Saviour, fury of anger and graciously arm me with the shield of patience. O my Creator, root out of me all rancor and endue me with a cheerful, meek heart. Bestow upon me a perfect faith, a right hope, a constant love. Amen.

The Son of God the Bread of Life*

By Rev. A. E. Dunning

Break Thou the bread of life,
Dear Lord, to me,
As thou didst break the loaves
Beside the sea;

Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!

—Mary A. Lathbury.

If the feast of the Jews mentioned in the last lesson [5: 1] was a Passover, then the sign of the loaves and fishes was nearly a year later [v. 4]. Most of this period apparently was spent by Jesus in Galilee, preaching and teaching the principles of the kingdom of God. Near its close John the Baptist had been killed by Herod. The popularity of Jesus had reached its height, and the people who hoped for relief from sickness, poverty and oppression and for advantages through him which they probably could not have described gave him no rest. Overborne by sorrow and weariness, Jesus with his disciples sought to escape from crowds by crossing in a boat from Capernaum to the uninhabited region on the east side of the lake [Matt. 14: 12, 13; Mark 6: 30-32]. But the people, with the boat in sight, followed on foot along the shore. Mark [6: 33-36] says that they arrived first at the landing place, and that when Jesus left the boat he met them kindly, and continued his teaching, till toward evening his disciples suggested that he should dismiss them to go and find food for themselves. John says that when he reached the shore he went with his disciples up the mountain side, and as he sat there saw the multitudes coming, and asked the disciples how they might be fed [vs. 3-5]. The different accounts of this miracle—the only one recorded by all the four evangelists—illustrates the natural variations of traditions. The essential features are the same in all the accounts. The other evangelists seem to have been satisfied to tell the story as witnessing to the compassion of Jesus for the hungry multitude without wise leaders, to his power over nature and to his union with God in providing for the needs of his children. John alone pointed out that the chief purpose of the miracle was to show that Jesus the Christ is the Bread of Life. To bring out the meaning of that revelation we consider:

1. *The hungry multitude.* They followed Jesus mainly from curiosity, as the accounts of their movements show. They wanted to see the man whom everybody was talking about. It was the curiosity which led the throngs to follow Admiral Dewey and Lieutenant Hobson after their achievements in the Cuban war, and to meet President Roosevelt when he visited the St. Louis Fair. They were the common crowd, intent on the thing just before their eyes, careless even as to where their next meal was to be found. Some had a vague expectation that Jesus would prove to be the man who would deliver them from present ills, and they thought that their expectation was confirmed by the miracle he wrought [vs. 14, 15]. Some, probably, were interested in the new teaching, were conscious of sin and felt stirrings of soul hunger. But the most of them just ran after the man who had done wonders before their eyes [v. 2].

Jesus understood them, sympathized with them, regarded them with loving care, with the feeling of a shepherd coming upon shepherdless sheep wandering they knew not whither or why [Mark 6: 34]. He uttered no word of disappointment at their intrusion on his retirement or at their failure to apprehend his bounty. He had the patience of the Divine Teacher.

2. *Bread for the hungry multitude.* Jesus as the Master of men used the instruments at hand to do his beneficent work. He found in a lad's lunch basket enough loaves and fishes to make a beginning. He inspired the multitude with such confidence in his ability and purpose to provide for them that they allowed him so to dispose of them that they could receive his bounty. He directed his disciples how to distribute what they should find in their hands. He offered thanks to God as the Giver of all good, and gave to men as his representatives, and every one's immediate need was satisfied. Then

with careful economy he caused all the fragments fit for further use to be gathered up.

This is Christ's mission in a parable. He comes to satisfy the world's needs, meeting first the wants of which men are most conscious that he may open the way for greater gifts, using those ready to serve him, who find his gifts divinely multiplying as they distribute them. One person ministering thus in Christ's name may enrich the world. The story of famine in India, of bounty distributed by missionaries feeding thousands of starving ones, and of blessings following which are yet to ennoble many millions, is one of many modern signs proving that Jesus is the Christ, the Son of God.

3. *The feeling of the fed multitudes.* The people who had left their homes without thought as to how they would find food for the day, were ready to follow without further question the leader who had shown them that he could give them bread and fish when they wanted food. The kind of king they wanted, through whom they could gain material advantage merely, was the kind who would have brought them only disaster, but they could not be made to know that. The only remaining service which Jesus could then render them was to get away from them at once. That often is the result of honest efforts to help those in need but it ought not to discourage the man of vision and faith.

4. *Jesus the Bread of Life.* When the people found him the next day he would not give them more loaves and fishes because they were then where they could supply these needs for themselves. The bread he wanted to give them was such a sharing in his spirit, disposition, aims that they would live his life. "He that eateth my flesh," he said, "abideth in me, and I in him." To share with him in the same spirit and mission was to have eternal life. What did the multitude get from the Son of God offering them freely the treasures of his Father? Just one meal. They would not take the

best things offered because they did not know their value.

The multitude, now as then, ever craving some new sensation while indifferent to eternal life, is easily duped and wronged, and makes strong appeal for sympathy to those who have learned the secret of the Son of God. What can Christ's disciples do for them? Some say, give them more loaves and fishes. Satisfy the needs they are conscious of, even to their demand that he shall be installed their king and lord who shall offer to provide legislation and institutions to do what they think they want most. When Christ's Church has not been willing to do this, some of his disciples have been aggrieved as were those by the lake shore, and have "walked no more with him." What remains for those who abide with him? Nothing except to go on holding forth the word of life, maintaining the loving patience shown by their Lord and Saviour, in unshaken confidence that he, being lifted up, will draw all men to him.

Ordaining a Choir Master

Hartford has become almost as famous for its organists as for its preachers. Wilson, Dudley Buck and Huntington, besides men of today like N. H. Allen and J. S. Camp, make a list of which any city might well be proud. To this list has been added R. L. Baldwin, who was ordained, Feb. 8, organist and choir master of the Fourth Church. Twelve years ago this church decided to make the choir master a regular church official and gave him a standing similar to its deacons by regularly setting him apart for this work. Charles H. Johnson, the first to fill the office, was followed by Henry D. Sleeper, now professor of music at Smith College.

The ordination proper, conducted by J. B. Pierce, chairman of the music committee, and by the pastor, Rev. H. H. Kelsey, was very impressive. Professor Sleeper gave his successor a cordial welcome to the ministry of music; and Prof. Waldo S. Pratt, in a felicitous address on The Choir Master as a Church Official, claimed that church music is neither a convenience nor an entertainment, but is designed to further and deepen the impression made by the minister's words and the other part of the service.

Music had, as was fitting, large place in the ordination service. Messrs. Allen, Baldwin and Camp, with Professors Sleeper and Hammond of Mt. Holyoke, officiated at the organ, giving a splendid object lesson of the helpful and important part this instrument ought to take in worship. A choir of one hundred marched in and out singing processional and recessional hymns and rendered classical music with true devotional spirit. Altogether the service gave new insight as to the place and power which music may and should have in our churches, harmonizing with and becoming an integral part of the worship.

Rev. R. H. Potter and Rev. H. E. Peabody assisted the pastor, and a large audience gathered to take part in this impressive if unusual ordination service.

"Hartford treats her organists well," as Professor Sleeper says, or they treat her well; for one has been in the same place twenty-eight years, another twenty-four, a third twenty-two and near by, in Simsbury, they have just celebrated Charles B. Holcomb's thirty years of service as choir master and leader. May Choir Master Baldwin have even a longer term of service!

T. C. R.

* International Sunday School Lesson for Feb. 26. The Miracle of the Loaves and Fishes. Text, John 6: 1-14.

Let never day nor night unhallowed pass,
But still remember what the Lord hath done.
—Selected.

The Conversation Corner

Children and Their Animals

MORE than half the children's letters have something to say about the animals they have met—not wild animals of the forest which roar and fight, but the common, kindly, often useful ones in their own homes. I have picked out a few of these letters for this Corner. First, the one that explains the picture.

Dear Mr. Martin: I am seven years old. I would like to be a Cornerer. I enjoy the stories and pictures. We used to have two sheep for pets. Edmund and I fed them every day. Edmund is my little brother. They loved us. Sometimes they butted us over, so we sold them when they grew big. [How natural that sounds—and feels—about being "butted over!" I remember to this day how in my boyhood, away down in the State of Maine, I thought it great fun to chase the sheep around the barnyard until the guardian of the flock, coming up behind, unceremoniously "butted" me over. After recovering from my astonishment I with clenched fist defied him to do it again, while he backed away and I escaped to the barn.—D. F.] Tom has horns. Dick is the small one. A man sheared them. We sold the wool to a mill. The mill made it into two blankets. Father bought the blankets for our baby sister. They keep her warm every night. Good-by.

Franklin, N. H.

RALPH D.

That was beautiful—that the sheep you loved and fed should repay you by sending the nice, warm blankets, taken right off their own backs, for your baby sister. Was it also a kindly way of making amends for butting you children over?

Dear Mr. Martin: Yum yum Pity-sing Fujiyama died some time ago of mange. [That was a little Japanese mouse which Lois wrote to us about last spring. It so happened that on the very day her letter was published I visited the city on the Merrimac where Lois lives, and called on her and the mouse. I attempted to photograph the two, but Yum-yum was too quick for an instantaneous snapshot! —Mr. M.] But I have a new mouse now. Her name is Chee-wee—quite a contrast to Yum-yum's long name, isn't it? A minister who came here to exchange made all sorts of fun about her—he said it was the last kind of pet he would ever have. But we continue to love her just the same.

I have noticed that in your Corners on Saving Money you have said nothing about how little girls save money. I have some money in the bank, so that I have been able to pay my music lessons. I have now started a college fund, which will, I hope, sometime send me to — College.

Haverhill, Mass.

LOIS H.

As opinions differ about the best college for New England girls, I will let them fill in the right name—Radcliffe, Wellesley, Mt. Holyoke, or Smith! The next letter has both things—the earning of money, and the animals which earn it.

Dear Mr. Martin: I should like to become a Cornerer. I have some bantam hens I would like to introduce to the Cornerers. They have a little house where they can get all the south sun, and I hope they will lay a lot of eggs, as I have the money from them. I read the Corner letters, and enjoy them very much. I am nine years old, and am in the sixth grade.

North Brookfield, Mass.

JENNIE W.

May Miss Jennie win many a penny from her sunny hennery—as it is so far from Boston, I hope the eggs will bring a large price! Now comes a remarkable letter from a Maine minister about the success in the poultry business claimed by the "little Maine farmer."

My Dear Mr. Martin: Do you think that "Thomas H. of Maine" (Conversation Corner, Jan. 21) would take \$1,000 for those "two hens that clear him [me] \$2 a month?" Let us see: two hens = \$24 a year, clear; 100 hens = \$1,200 a year, clear. Whew! I am going into the business, with 500 hens—that would mean \$6,000 a year—if you will tell me how it is done. By the way, how did D. F., who had so much to say that week pass this by? Observe those were Maine hens! Please answer soon—I want to begin at once! Has Mr. Martin visited any English cathedrals lately?

Maine.

R. G. H.

Amazed at the above remarks, I turned to the Corner and found Thomas H.'s statement as quoted, then to his letter, where, lo and behold, it was \$2 a year which he said he cleared from his two hens, not \$2 a month—a great difference! It is not hard to guess who made the mistake. The Despotie Foreman was a Maine boy, and it would be natural for him to give the hens of that state a great reputation. I hope the minister has waited for this explanation, and not hastened to offer Thomas an extravagant price for



the two hens! Meantime, I wrote the boy for a bill of particulars; here it is:

Dear Mr. Martin: I received your letter by the R. F. D. Yes, I kept an accurate account of my hens and my cow. Here is the hen account:

Dr. Side

Oats, 1 bbl. I raise it. I have the seed sent me from Washington, so costs nothing.	
I bought 1 bag of corn.....	\$1.50
13 eggs for setting.....	1.00
1/2 bag of meal.....	.75
1/2 bag cracked corn.....	.75
Fresh meat and fish.....	1.65
1 bushel oyster shells.....	.75
Superphosphates.....	.25
	<hr/> \$6.65

Cr. Side

300 eggs, 25 doz. at 18 cents.....	\$4.50
6 chickens, 35 lbs. at 12 cents.....	4.20
	<hr/> \$8.70
Profits for the year.....	\$2.05

My hens are the Barred Plymouth Rocks. I use lots of hay and straw for them to scratch. I keep them warm as toast. I now sell my eggs to the hotel at 28 cents per doz. My two hens lay two eggs Wednesday, Thursday and Saturday. [Do they have a calendar?—D. F.] So I clear now from my hens, 14 cents per week, as I have enough corn on hand to last till March 1. Old Betsey and I take the eggs to market once in two weeks. I shall have four hens this year, and shall raise my own corn too. I don't intend to spend any money for feed except for meat and shells. Shall not need to buy eggs for setting this year. I like the Barred Plymouth Rocks best, because the chickens are larger, so that is why I keep them.

Maine.

THOMAS H.

Other hen-keepers may get some points from this boy's account, even if the Minister's hopes of getting rich quick are dashed in pieces? I note the latter's ? about "English cathedrals." The initials are those of a minister at Ripon, in England, who more than twenty years ago was very kind to us there, in getting us a "trap" to go to Fountains Abbey, and getting us admittance out of hours to Ripon Cathedral. He was, I remember, son of a missionary in the Samoan Islands, where he was born. How singular that he should now live on the shores of Penobscot Bay and be able to set our hen matter right!

P. S.—With the proof of the above, D. F. hands me a morning paper with remarkable account of the world's champion hen—in Orono, Me., who laid 251 eggs last year. Her name is 617, she is a Plymouth Rock, and she is under the instruction of the agricultural professor there. [Rah, rah, rah for Maine!—D. F.]

For the Old Folks

NEW QUESTIONS

Where can the poem be found, containing these lines?

I heard him say, come near me,
My sheep should never fear me,
I am the Shepherd true.

Rosemont, Pa.

A. D. F.

It is one of Faber's hymns, and may be found most easily in a four-page leaflet of the American Tract Society (No. 34). Its first title in his collection, "Jesus and Mary," was "The True Shepherd." For the Ragged School." I always keep a few copies of this hymn on my desk, for the sake of its quaintness and pathos, of which the first and last stanzas are specimens.

I was wandering and weary,
When my Saviour came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me;
And I thought I heard him say,
As he came along his way,
"O foolish souls! come near me;
My sheep should never fear me;
I am the Shepherd true."

Let us do then, dearest brothers,
What will best and longest please us;
Follow not the ways of others,
But trust ourselves to Jesus.
We shall ever hear him say,
As he goes along his way,
"O wand'ring souls! come near me;
My sheep should never fear me,
I am the Shepherd true."

I wish the name of author of the hymn,

There is an eye that never sleeps
Beneath the wing of night.

I find it credited to J. A. Wallace, Heber and Tennyson.

Royalton, N. Y.

C. H. S.

The author was Rev. James Cowden Wallace, a Unitarian minister in England, who died in 1841, the original title being *The Divine Helper in Need*. It is found in many American collections.

I would like a poem entitled "Hope and Memory," said to have been in an early reader. It begins:

A child lay in its cradle,
Hope came and kissed it.

Los Angeles, Cal.

MRS. W.

Mr. Martin

The Literature of the Day

Sir Edward Burne-Jones

The distinctive and unusual individuality which is so marked in the paintings of Sir Edward Burne-Jones, stands out quite as clearly in the pages of the careful and detailed biography in which his widow has followed the development of his inner and outer life. Much more material is here than the hasty reader will really care for, but any one who wishes to build up deliberately and with thoughtful appreciation a picture of the career and the man, will not think his time misspent with these intimate pages, written by one who was so close and loving a sharer of effort and success.

The picture of the college days, with their enthusiastic friendships, the most intimate with William Morris; of the final determination to make painting a life occupation, of the high ideals, the troubles and rewards of the work, grows before us. The most detailed pictures of later friendship have to do with Morris again, with whom Burne-Jones was for a while associated in business, with Rossetti and Ruskin in his parts as friend and patron. But many figures in the art and literary worlds of London pass over the stage.

One comes to think of the artist as greater than the achieved expression of his art—a wholesome conclusion surely. It is to be put to the credit of the nineteenth century that, starting with no means, so independent, self-respecting and retiring a character should have come to so great social and even financial honor. Fine portraits and occasional reproductions of sketches and drawings are scattered through the pages of these two handsome volumes.

[Memorials of Edward Burne-Jones, by G. B.-J. 2 vols. pp. 309, 372. Macmillan Co. \$6.00 net.]

Sermons from the London City Temple

The pastor of the London City Temple in his new collection of sermons addressed to individuals has given us a striking example of the pastor in his cure of souls. Each one was called out by an individual need and speaks to it with a direct and searching analysis of moral motive which must have been exceedingly helpful, not to the individual only who had asked for counsel but to every one in the great congregation of like experience. They are printed as spoken, but they represent the happy power in the preacher of embodying thought in appropriate and telling words.

Some utterances in these pages will, at the first glance, seem destructive to those who think in the terms of the Calvinistic theology of New England; but a careful reading will show that Mr. Campbell's thought is positive and constructive. He dismisses many points of criticism in regard to externals as comparatively unimportant in order that he may get at the real kernel of spiritual truth; and his appeal moves always in the realm of actual life and not of speculative philosophy.

How can such preaching as this, proved

vital by its hold on the consciences of voluntary hearers, grow up except in the atmosphere of the living world, with its crowding activities and innumerable trials and temptations? Every great preacher, though not every writer of long read sermons, has found his material in communion with God joined with some form of this cure of souls. The reader will feel this combination here, and whether he be preacher or listener, Christian or doubter, will feel the stress of a great desire to bring him to a conviction of the great opportunity which the Christian hope and faith afford.

[Sermons Addressed to Individuals, by Reginald J. Campbell. pp. 328. A. C. Armstrong & Co. \$1.25 net.]

RELIGION

Studies in the Life of Jesus Christ, by Edward I. Bosworth. pp. 259. Int. Com. of Y. M. C. A., New York. 90 cents.

Those who have used Professor Bosworth's *Studies in the Acts and Epistles* will not need to have his latest work described in detail. In it he has employed the same methods with the same rare power of suggestiveness and homiletic skill, leading the student to think and encouraging him to do his own thinking in his own way. The Gospel of Mark is taken as the basis for the study of the life of Christ in the Synoptics, and this survey is followed by separate treatment of the Gospel of John. This of itself reveals the work of a thorough student of the New Testament. For no ingenuity can construct a satisfactory Harmony which includes the Fourth Gospel. Taken as a whole this is an admirable text-book for Bible classes.

The Human Nature of the Saints, by George Hodges. pp. 244. Thos. Whittaker. \$1.00 net. Sermons which move on the level of common experience but with quite unusual insight and power of forcible statement. Dean Hodges is keenly alive to the practical questions of social adjustment which confront the churches and in his sure imaginative grasp of the implications of character in Bible men as interpreting our modern life he writes with vigor and freshness of effect.

Greatness, by Henry Ostrom. pp. 100. Winona Pub. Co., Chicago. 50 cents net. The keynote of these chapters is the dignity and greatness of human life as revealed in God's estimate of man and Christ's work for his redemption. In a forcible style, which often rises to eloquence, the author makes his appeal to the young and sets forth the assurance of God's help and the magnitude of their opportunity.

The Wisdom of the Desert, by James O. Hannay. pp. 259. Thos. Whittaker. \$1.00. An appreciation of the early Egyptian anchorites. Mr. Hannay has gathered a great number of their striking sayings, introduced by an essay on their life and ideals more commendatory than our own judgment would admit. The collection belongs to the list of devotional works produced by the ascetic spirit.

Elisha the Man of God, by R. Clarence Dadds, D. D. pp. 362. Winona Pub. Co., Chicago. \$1.25.

The recorded experiences of Elisha's life afford suggestion to the author for brief addresses, popular in form, enriched with literary allusion and appropriate illustration, and finding abundant morals for practical life in the scenes depicted.

FICTION

Mysterious Mr. Sabin, by E. Phillips Oppenheim. pp. 397. Little, Brown & Co.

A story of the mysterious or detective class in which the characters are more interesting than the plot. The latter is not so mysterious as melodramatic and improbable, but it is joined on to public happenings within the memory of most of us, with remarkable skill. Told with unflinching spirit and with action kept at lively stage throughout.

In the Name of Liberty, by Owen Johnson. pp. 406. Century Co. \$1.50.

A dramatic story of the French Revolution, dealing not with the famous characters of the time, but with the common people. The young author, who is already favorably known by his *Arrows of the Almighty*, has made this period a careful study, and has handled it successfully in an enjoyable romance.

A Divorce, by Paul Bourget. pp. 363. Chas. Scribner's Sons.

The question of divorce is no less urgent and no less lends itself to fiction in its relation to the social order of France than of America. In this full study of the theme in a story M. Bourget takes and enforces the Roman Catholic view of the indissoluble nature of the marriage bond. All the conditions favor and seem to justify the release of the heroine from a hateful relation, but in the end her conscience and intellect bring her to the conviction that even the happiness of her marriage does not make up for its irregularity on the ground of Church law. It is an interesting, but not wholly convincing social study.

A Princess in Calico, by Edith Ferguson Black. pp. 140. Union Press, Philadelphia. 75 cents net.

Belongs to the distinctively religious class, well written and rings true. The story of a life of beautiful possibilities turned into channels of self-sacrificing, and finally rejoicing and well-rewarded service.

EDUCATION

Some Silent Teachers, by Elizabeth Harrison. pp. 187. Sigma Pub. Co., Chicago.

This is first of all an enthusiastic book. The author, a kindergarten, has made a kind of new discovery of the familiar world and treats it from her point of view with a quite delightful rejoicing in its deeper meanings and relations. She draws upon her observations of men and things to illustrate the uses of environment in teaching. If much that she says is familiar, and her value judgments are not always to be wholly trusted, the fresh suggestiveness of her enthusiasm gives her pages force and carrying power.

A History Syllabus for Secondary Schools, by a special committee of the New England History Teachers Association. pp. 375. D. C. Heath & Co. \$1.20 net.

Outlines the four years' course in history recommended by the American Historical Association. It is divided into four parts, which are also issued separately for ancient, mediæval and modern European, English and American history. Much careful work by professors in New England colleges and universities has been bestowed upon these helpful and suggestive outlines.

The Child at Play, by Clara Murray. pp. 111. Little, Brown & Co.

Spirited pictures in bright colors make this first reading-book for children attractive. The sentences are brief and move in the child's world of interests.

School Civics, by Frank David Boynton. pp. 409. Ginn & Co.

For secondary schools. This method is historical and much pains has been taken to treat the subject with a clear simplicity which will make it easily intelligible to those for whom it is intended.

Flachsmann als Erzieher, by Otto Ernst, edited by Elizabeth Kingsbury. pp. 190. Ginn & Co. 40 cents.

A comedy carefully edited with notes and a vocabulary for students and readers of German. In attractive outward form.

Elements of Botany, by Joseph Y. Bergen. pp. 283. Ginn & Co. \$1.30.

A revised edition of a successful and well-illustrated text-book.

The School Chemistry, by Elroy M. Avery. Ph. D., LL. D. pp. 423. Am. Book Co.

In Avery's Physical Science series. For high schools and academies. Carefully illustrated and practical.

Exercises in Algebra, by E. R. Robbins and F. H. Somerville. pp. 173. Am. Book Co.

The Folk-Lore Readers, a primer by Eulalie Osgood Grover. pp. 111. Atkinson, Meulzer & Grover, Boston. 30 cents.

A Mother Goose primer, which would delight a child. Prettily illustrated. A successful idea well carried out.

Books and Bookmen

The March *Century* will contain the opening chapters of Kate Douglas Wiggin's new novel, *Rose o' the River*. The river of the title is the Saco, which flows by Mrs. Wiggin's summer home in Maine.

The *London Academy*, the old literary magazine which has for some years been the property of an American, Mr. J. M. Richards, has just been bought by Sir George Newnes, owner of the *Westminster Gazette*, the *Strand*, etc.

And so Sherlock Holmes is coming back. What a welcome everybody will give him! McClure-Phillips are to bring out Dr. Doyle's *The Return of Sherlock Holmes*, the last of this month, and they promise that he is the same old Sherlock, only more so.

Dr. W. T. Grenfell has landed in New York and will lecture in various cities in behalf of his work on The Labrador. The Revell Company are issuing his book, *The Harvest of the Sea*, which tells in the form of fiction the adventures and dangers of a North Sea fisherman.

"What does Bishop Potter really believe about the temperance question?" is a vexing query which has been made from one end of the United States to the other. The Crowells announce a book from his pen, which will set forth his views and give his reasons for his attitude on the saloon question.

Mr. W. D. Howells wrote from San Remo, Italy, not long ago: "You have no idea how sick one gets of sunshine and calms. I should like to see a naked elm tree shuddering in a good old northeasterly storm." New Englanders would be quite willing to send Mr. Howells his heart's desire, if he would agree to exchange.

In Boston the ninety-third birthday of Charles Dickens was celebrated last week by the All-Around Dickens Club at Hotel Thorndike. A reception and social hour was followed by dinner in English style, and then toasts to the memory of the novelist. A love of Dickens seems to be a bond that continues to hold congenial spirits.

Dr. Julian—the author of the famous dictionary of hymns—says of the *Pilgrim Hymnal*: "I regard it as a remarkably good hymnal and likely, with fair play and no prejudice, to take with your people. Poetically, it is far beyond any American hymnal I ever annotated, and reflects great honor on those who have been responsible for its production."

A new publishing firm, known as Moffat, Yard & Co., has just begun business at 289 Fourth Avenue, New York city. Mr. Moffat has been with Charles Scribner's Sons for twenty years and Mr. Yard has been manager of book advertising for the same firm, as well as editor of the *Lamp*. They will carry on a general book, art and periodical publishing business.

It is said that Rider Haggard is coming to the United States as commissioner of the British Government to investigate the condition of the poor here and to look into methods of relief work carried on by charitable organizations. It will be a surprise to many persons to learn that the author of *King Solomon's Mines* and other stirring romances has been very active in the interests of the poor in England, especially on the question of the overcrowding of cities.

A Cervantes tercentenary dinner was recently given at the Hotel Metropole in London and was a notable occasion in literary circles. The Spanish ambassador responded in his native tongue to the toast of "The Immortal Memory of Don Quixote." Sir Henry Irving, probably the only actor who has ever played Don Quixote, replied for the drama, and Mr. Edmund Gosse proposed prosperity to the literatures of England and Spain. Many distinguished litterateurs were present.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 26—March 4. Heroes of Home Missions: What They Teach Us. Jer. 1: 7-19.

As America goes, so goes the world in all that is vital to its moral welfare.—AUSTIN PHELPS.

AN INTREPID COLONIAL MISSIONARY

David Brainerd: born at Haddam, Ct., April 20, 1718, died at Northampton, Mass., Oct. 9, 1747.

A life of twenty-nine years, briefer than that of the Master, but so intense in purpose and so tireless in action that for more than 200 years it has stood forth as an ideal of missionary service, spurring many others on to imitation of his consecration. Trained at Yale, passing through a rich religious experience, entering upon his labors in behalf of the Indians in 1742, enduring severe hardships, he won his way to the hearts of the pagan Indians as he preached the love and compassion of God. Not only did many thorough conversions attest the effectiveness of his work, but the abandonment of idolatry, the decrease of drunkenness and of orgies and the coming in of a better social order prove how far-reaching was his influence.

A FATHER OF THE PACIFIC COAST

Rev. Cushing Eells, D. D.: born in Blandford, Mass., Feb. 16, 1810, died in Tacoma, Wn., Feb. 16, 1893.

Somewhat less known than Dr. Marcus Whitman, with whom he was so long associated, Dr. Eells deserves no less praise for the fidelity and persistence with which he labored to found a Christian commonwealth in the Pacific Northwest. A graduate of Williams, he went in 1838, with his young bride, as a missionary to the Spokane Indians. One great achievement was the founding of Whitman College as a memorial to his dead friend through his own gifts and labors and through constant efforts in its behalf during its early and precarious days. His last twelve years were spent in missionary work in eastern Washington organizing churches. His son, Rev. Myron Eells, still works among the Indians in the spirit of his lamented father.

A FOUNDER OF KANSAS

Rev. Richard Cordley, D. D.: born in Nottingham, Eng., September, 1829, died in Lawrence, Kan., July 12, 1904.

Strategist, statesman and saint was Dr. Cordley, who passed away full of years and honor only a few months ago. He was a pioneer of 1857, who found Kansas a turbulent territory, and who in his nearly fifty years' residence there did as much as any man to make it a peace-loving, law-abiding, Christian state. A fearless patriot, he suffered for his loyalty, his own home being burned to the ground. But his motto was always, "Kansas for Christ," and he saw his own church, the Plymouth of Lawrence, grow from 22 to 400 members. He lived to see his denomination put forth strong branches in many parts of the state, and schools and colleges exerting their wholesome influence.

A PASTOR AND EDUCATOR

Joseph Ward: born at Perry Center, N. Y., May 5, 1838, died at Yankton, S. D., Dec. 11, 1889.

The standing of South Dakota in the sisterhood of states today is due in considerable part to the way in which Joseph Ward, fresh from Andover Seminary, threw himself into all its highest interests, beginning with his pastorate at Yankton in 1868 and ending with his presidency of the college which he helped to found in 1881. He sensed before most men the promise of the great Red River Valley and made his own church which he organized, a mother of other churches in the region round

about. He constantly appealed to the Home Missionary Society to send on re-enforcements and as immigration increased he saw the need of providing educational facilities. Through him Yankton College came into being, built, as his successor, Dr. Bradley, said, as though he himself had quarried the stone and covered its roof.

OTHER HEROIC MISSIONARIES

Let not such renowned names in the Christian history of this country, as John Eliot, the Mayhew family, Samson Occum, the Indian preacher of New England, Josiah Grinnell, Ephraim Adams and other famous members of the Iowa band, of William Duncan, the hero of Metlakatla be forgotten.

Nor must the fact be overlooked that ever since the westward movement began in our country, hundreds of brave men and women have given up the advantages of residence in the older sections of the country to plant the cross of Christ on the prairie, on the slopes of the Rockies and the Sierras, in the mining region and in the great timber belts. Hundreds are there today, also, whose names we shall perhaps never know, but who are laboring with a zeal and the courage which may put some of us to shame. They are true home missionary heroes and heroines of whom the world is not more worthy than it was of some of the apostles and saints of old. Let us honor them, not alone at this special time, but habitually and let us stand by them with our prayers and our gifts.

HELPFUL LITERATURE ON THE TOPIC

Heroes of the Cross in America, by Don O. Shelton, published by Young People's Missionary Movement, New York. The most recent and a valuable characterization of six prominent home missionaries. Upon it I have drawn for some of my material relating to Whitman and Ward.

The Leavening of the Nation, by Rev. J. B. Clark, D. D.; Our Country, by Josiah Strong; Marcus Whitman, by William A. Mowry; The Minute Man on the Frontier, by W. G. Pudefoot; Oregon, by William Barrows; Cushing Eells, by Myron Eells.

Good Religious Conditions at Hanover, N. H.

Religious life and work during the year have shown interesting features. The coming of Mr. Vernon to the pastorate of the church, and to the professorship of divinity in the college, resulted in immediate activity along several lines. A change from the system of college preachers was welcome. The prayer meeting and Sunday school, both moribund, took on new life, and attendance at all services increased. An unfortunate alienation existed between the church and the townspeople, among whom a spontaneous movement had arisen to provide for themselves religious services, without ecclesiastical relations. A union was secured between the two parties through the employment of an assistant pastor by the church, who also should minister to the Union Religious Society, dividing the expense. Rev. M. T. Morrill of the Christian church at Woodstock, Vt., was called to the assistant pastorate, and the work is proceeding auspiciously. Probably it will result in the formation of an independent church, or in organic union with the college church, which now has resumed its original name, The Church of Christ at Dartmouth College.

The communion service fills the morning hour, giving added impressiveness. The student communion service in Rollins Chapel has been given up. The church received 23 new members during the year. The Sunday school made substantial gains, and the Y. P. S. C. E. has been resuscitated. The method of systematic benevolence has been revived, with decided increase in offerings. A pleasant mark of growing interest in the church is shown by memorial gifts, from members, of a new communion table and a dozen vessels of old Russian brass for holding flowers.

Closely related to this religious work is the formation of a Morris Guild among the young women, with lectures and classes in artistic and useful crafts.

M. D. B.

If evil comes not, then our fears are vain,
And if they do, fear but augments the pain.

—Sir Thomas Moore.

Massachusetts

Consulting State Editors heard from this week: Rev. Messrs. E. M. Noyes, Newton Center; E. W. Phillips, Worcester; J. J. Walker, Westboro; J. L. Keedy, Walpole; J. G. Nichols, Hamilton

From the Newton Circuit

In several churches are indications that the harvest is ripening for the coming revival. Rev. E. E. Davidson spent two weeks with North Church last fall and ten members have been added at the last two communions. On the recent Decision Day, Feb. 5, more than nine-tenths of the Sunday school registered their purpose to lead the Christian life. A similar feeling is quietly manifested in other schools. Dr. Smart of Newton Highlands is giving a series of illustrated lectures on English Cathedrals, the proceeds going to the fund for the proposed new edifice. More than \$47,000 have been definitely pledged for this enterprise, \$3,600 of it subscribed on a recent Sunday, and preliminary steps will soon be taken. First Church at Newton Center has given over the evening service into the hands of the Christian Endeavor Society for the present. At the recent annual meeting and social reunion 360 were present and the capacity of the new dining-room was well tested. The Chinese Sunday school has twelve regular members, one of whom has been received to church membership.

The union services in the hall at Waban continue under the leadership of Dr. G. M. Adams of Auburn-dale, whose ministry gives general satisfaction to the various elements comprised in this movement. A preaching service and a Sunday school are well sustained. The latest news from Dr. W. H. Davis of Eliot Church comes from Pasadena, Cal., where he is slowly regaining strength. Meanwhile Dr. F. S. Hatch ministers acceptably to this important church.

E. M. N.

Four Successes in Old Mendon

If a business man from Boston on his way to Providence happened to stop an hour in the town of Mansfield and engaged a citizen in conversation, he would be sure to hear about a wise and successful movement for the enforcement of the liquor law. His informant would tell him that it began with a meeting of citizens, called by two resident clergymen, who discussed the local situation. When asked whether they would sign warrants authorizing the raiding of supposed liquor selling places, forty men raised their hands. From this meeting a Good Citizenship League was formed, with committees on public meetings, literature, no-license campaign and law enforcement. The last named committee, with rare wisdom, repeatedly took the officers of the law into its counsels. With their help, the league made three raids at the unusual hour of four o'clock Sunday morning. Two convictions were gained, and a third man, fearing apprehension, moved from town. The league includes the best citizens, and is a terror to all evil doers. His informant might omit to make prominent the work of the two young clergymen, which would be true to fact, though they began the movement and quietly supplied the dynamic which is responsible for the result.

Should the Boston man go on to Milford, and stand in admiration before the fine old house of worship, the next passer-by would be sure to volunteer the information that it was Dr. Warfield's church, and would hold him while he sang the praises of the man. He certainly would tell him that all Milford felt the same way as he did. From the man he would pass to the church and tell of its prosperity, and if he knew the fact, would say that 45 persons had come into its fellowship the past year. And if he attended the church he would have something to say about a normal and vital religion which springs from a simple and convincing gospel.

If from Milford the Bostonian found himself in West Medway and disclosed to the first man he met his interest in morals and religion, he would hear the story of Mr. Hewitt's success in uniting the two small churches which for twenty years had been separated in bitterness. The preaching of the simple, loving gospel worked the change, and the Christly spirit which maketh all one brought all together in a strengthened unity.

If our business man went to Medway Center, engaged a boy on the street in conversation and induced him to disclose his interests, he would be sure to hear of the Kwasind Club of the church. He would learn that it was so named from the strong man in Hiawatha, that its features were social and athletic and that over all was the strong

personality of Mr. Drawbridge, the minister, whose method with boys is the sure one of influence by contact and example.

J. L. K.

In Pilgrim Conference

The depletion among the ministers of this conference reminds one of the losses in some of the Japanese regiments before Port Arthur. Perhaps a further parallel might be drawn in the courage and devotion displayed. Out of a total of fourteen, three have died during the year and five have removed to other fields.

The latest to leave us was the genial writer for *The Congregationalist* of Notes from Pilgrim Land. The seven years' pastorate of Rev. Frederick B. Noyes just closed at Chiltonville has furnished a well-used opportunity for a varied ministry. Seeing that the only salvation of his parish lay in linking it with the interests of the church at large, he kept in touch with men and affairs of the religious world and brought the inspiration of that larger life to bear upon his own parish. One fruit of his work may be seen in the increasing unity of spirit in Chiltonville.

Plymouth is a Mecca for pilgrims every summer, and many of those who have come to sojourn among its historical scenes and to enjoy its seaside glories have delighted to share in the worship at Chiltonville. To bring the inspirations of the gospel on the same day to well-to-do summer residents and the inmates of the county jail is no easy task, but for three years Mr. Noyes has made the most of his opportunity as chaplain to encourage and help, and many earnest assurances of gratitude testify to his faithful service.

His activity as a citizen won the regard of Plymouth people. His removal takes from Plymouth Association its moderator for several years and from Pilgrim Conference its acting moderator.

B. A. L.

The North Shore in Winter

After the distraction caused by the multitude of non-churchgoing, Sabbath breaking summer residents, our churches gather themselves together for the most constructive work of the year. Summer offers many opportunities to touch slightly a variety of life at many points, but winter is the time to come into closest touch with the local constituency. Then, if ever, the Church itself is strengthened by renewed life and increased membership.

Several pastors are doing effective work by means of study clubs, Bible classes, pleasant evenings, schoolhouse meetings and special religious services. Indeed, these have been maintained regularly for years with good results. The Essex County Y. M. C. A. now seeks to render efficient service by co-ordinating the various forms of religious and social service for men and boys. A meeting held recently at Maple Street Church, Danvers, took preliminary steps to put these plans

into effective operation. Experience has shown that scores of people in outlying districts, who seldom, if ever, enter any church, will come to the schoolhouse, for social and religious gatherings, and finally to the church itself. District and cottage prayer meetings give the pastor an opportunity to meet many people frequently whom he would not otherwise see oftener than twice a year; and, moreover, they feed the church.

Trinity, Gloucester and Manchester have not secured successors to Rev. R. P. Hibbard and Rev. W. H. Ashley; but Magnolia counts itself fortunate in securing as pastor Rev. F. J. Libby, a recent Andover graduate, who has spent two years abroad in study on a seminary fellowship. He enters upon his work with splendid equipment and spirit for service. His brethren in the ministry cordially welcome him as a valuable collaborator.

Topsfield church, at its annual meeting, expressed its hearty indorsement of the work of Rev. William G. Poor in a set of resolutions and pledged its hearty support. Such thoughtful courtesies not only cheer the heart of the pastor, increase the self-respect of the church and arouse it to activity, but also awaken confidence in both in the community. In this instance, a pastor who has had several successful city pastorates gives unreservedly the benefit of his rich and varied experience to a live country church, making it an effective agency for good in the community. There is no more important work than keeping the fountains of life in the hill-towns clear and sweet.

J. G. N.

In Southern Middlesex

Evidences of spiritual earnestness and activity are shown by the churches of this vicinity. Of the twenty in the conference which have reported for 1904, three only had no additions on confession. In Wellesley the interest developed by the Lenten services of last year, led by Rev. L. B. Goodrich and continued by the faithful pastoral work of Mr. Sleeper, has borne fruit in a good number of additions and interest does not diminish. In Maynard Rev. E. F. Hunt, by unremitting pastoral work to this end, brought in seventeen members Jan. 1, and others will come in March. Many other pastors are eager to take advantage of the opportunities of these days, and have met to seek help in conference and prayer.

Work among the numerous Finns in Maynard has developed so encouragingly as to warrant the appointment of a resident Finnish pastor by the State Home Missionary Society. Vigorous temperance campaigns have been led by Tennyson Smith in Marlboro, Maynard, Hopkinton and South Framingham.

A recent prayer meeting exchange is worthy of notice. It was between the churches of Wellesley and Wellesley Hills, a delegation from each church, led by the pastor, attending and participating in the other's meeting.

Rev. E. C. Davis, going from Hope Church, Marlboro, to Riverside Church, Lawrence, leaves behind work well done. The change of the work of this

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church from the French to the English-speaking people seems justified by results, though the field even now may not be large.

J. J. W.

From the Heart of the Commonwealth

In Worcester churches the revival spirit is universally felt, not as an impulse, but as a growing conviction from last year. The Old South has united with the First Baptist and Trinity Methodist Episcopal Churches in a joint evangelistic campaign. The pastors of these neighboring churches, the leading ones of their denominations, are strong, earnest men, well fitted for evangelistic work. In the first ten days fifty cottage prayer meetings were held. Feb. 17-27, union services will be held in the respective churches. The Fisk Jubilee Singers have been engaged and the pastors will do the preaching.

Plymouth Church has just raised a debt of \$17,000, the accumulated deficit of several years, and starts the year with vigorous life. Last year the church added 78 members to its roll, with a gain of 62. The benevolences were \$20,000. Dr. Chalmers has been emphasizing the spirit of fellowship among the churches. As an expression of this, he has for many months sent delegations from Plymouth to visit other churches at their midweek service to bear greetings and lend a hand. These friendly calls have not been confined to Congregational churches. Plymouth's spiritual life is strong and pervasive. The midweek prayer meeting resembles the best type of some years ago. Last week the attendance was over 200, and forty to fifty prayers were offered. The young people are being actively enlisted in city mission work.

Piedmont's membership is 865, a gain of 25 last year. Benevolences amounted to \$14,355; home expenses slightly less. Dr. Willard Scott, though suffering from la grippe, has managed to keep his work along.

Central's membership is 429, the largest in its history and a net gain of 12 the past year. A debt of \$6,000 has been paid and \$3,300 given in benevolence. A cast—The Singing Boys, by Della Robbia—has lately been placed in the Sunday school room. Rev. A. W. Hitchcock has a successful Cadet Club. The older boys have been organized into a club which meets for Bible study, debate and literary exercises. The Sunday vesper service is well attended and appreciated.

Hope's Brotherhood of Andrew and Philip is doing aggressive work calling upon the men of the congregation. The members recently took the Sunday school roll and called upon the fathers of scholars, inviting non-churchgoers to attend. The church has applied a recent legacy of \$3,000 to the debt on its parsonage, purchased a year ago, which nearly covers it. The church received, last year, 24 members, 18 on confession, making the present membership 250. Rev. E. W. Phillips enters the fourteenth year of his pastorate here.

Lake View, one of the smallest churches, received 20 new members last year. New pews were furnished and benevolences increased. Rev. A. V. House is loyally supported by his people.

The City Missionary Society is doing a large work. On the inadequate income of \$4,500, it supports a superintendent and three lady visitors, aids three of the smaller churches, conducts a mission and settlement work and two suburban Sunday schools. Among its most loyal supporters are the Endeavor Societies.

The new year opened with a mass meeting in Mechanics Hall, to which all the churches brought their choirs and quartets. Dr. H. H. Kelsey of the Fourth Church, Hartford, Ct., and Dr. F. E. Emrich were speakers.

E. W. P.

Biographical

REV. JOHN A. PARKER

The Aquebogue, N. Y., church and Suffolk Association met with a severe loss in the death, Feb. 1, of Rev. John A. Parker. While sitting by his fire, on returning from a morning walk, he fell to the floor, expiring instantly. Mr. Parker came to the Aquebogue church about a year ago, succeeding Rev. E. Lyman Hood, Ph. D. With him came a bride, he having lost his first wife some years before. He was buried at South Hartford, N. Y., where he had enjoyed a happy pastorate of five



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years. Mr. Parker was fifty-four years of age, and had greatly endeared himself to his people at Aquebogue and to his brethren of Suffolk Association.

A. F. N.

REV. S. W. EATON, D. D.

Dr. Eaton, born in Framingham, Mass., Dec. 25, 1820, was graduated from Yale in 1842. After studying theology in Andover, New Haven and New York he went West in 1846. He was pastor of the Congregational church in Lancaster, Wis., for forty years, although absent for three years during the Civil War. After leaving Lancaster, he served the church in Roscoe, Ill., for sixteen years, retiring two years ago. His death at the age of eighty-five came after six months of severe illness, and occurred in Newton Highlands, Mass., on Feb. 9. He leaves four sons, Pres. E. D. Eaton of Beloit, Rev. J. D. Eaton of Mexico, Dr. S. L. Eaton of Newton Highlands, and Dr. C. W. Eaton of Des Moines, Io.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 20, 10.30 A. M. Discussion, How Best To Utilize the Lenten Season, opened by Rev. Messrs. C. S. Macfarland and F. S. Hunnewell. Interpretative Scripture Reading, Miss Leila Simon.

NEW ENGLAND Y. W. C. A. CONVENTION, State Street Church, Portland, Me., Feb. 17-20. Further information, lodging, etc., 130 Free Street, Portland, Me.

NEW YORK MINISTERS' MEETING, Hotel Chelsea, Feb. 20, 11.30 A. M. Subject, The New Evangelism, Social as Well as Individual. Speakers, Rev. L. Williams, Rev. L. L. Taylor.

STATE CONGREGATIONAL MASS MEETING, Providence, Beneficent Church, Feb. 21. Speaker, Dr. Washington Gladden, on Congregational Churches and the New Evangelism.

CONGREGATIONAL CONGRESS, Atlanta, Ga., April 20-May 7.



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YOSEMITE

The new Protestant Episcopal bishop of the diocese of Harrisburg, Pa., Rev. J. H. Darlington, now rector of Christ Church, Brooklyn, was educated at Princeton College and Seminary and was formerly a Presbyterian. He is Low and Broad.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

SAWYER—In Salisbury, N. H., Jan. 27, Mary A. Wood, widow of Deacon Nathaniel Sawyer, aged 79 yrs.

SHAPLEIGH—In Shanghai, China, Feb. 3, Dr. Alfred L. Shapleigh, aged 36 yrs. He was the son of Mr. S. S. Shapleigh of Allston, and spent some time in China under the direction of the American Board although at the time of his death was connected with the China Inland Mission.

MRS. S. J. B. JOHNSON

On the morning of Dec. 7, 1904, at the rising of the sun, the spirit of Mrs. Desire Hewitt Johnson passed from a quiet earthly sleep to awake in the world of eternal day, to meet the Master she had loved and served and the friends and kindred waiting to welcome her where death and parting are no more.

Desire Hewitt was born in Lenox, Mass., June 10, 1827. Her parents were Cyrus Hewitt, who was born in Stonington, Ct., and Eunice (Avery) Hewitt, who was born in Groton, Ct. She was married early in life to the late Samuel J. B. Johnson of Cornwall, Ct., and their memory is truly blessed to their children, Mrs. Eunice M. Ives, Mrs. Mary J. McIntire, and two grandchildren, Harrison Hewitt Ives and John Wagner Ives, M. D. Mrs. Johnson died at the home of her daughter, Mrs. McIntire, in West Woodstock, Ct. A near neighbor—a minister of the gospel—said of her: "All who knew her in this place were better for it. I feel that I myself am better for having known her." The funeral services were conducted by Rev. E. C. Starr at the Johnson homestead at Cornwall, Ct. Mr. Starr's words were very comforting to Mrs. Johnson's friends. He called attention to her noble and unselfish life, the high standard of living exemplified by her and the glorious reward to which he felt she was received. Mrs. Johnson often recalled the happy years spent with her classmates at the old Lenox Academy, the sleigh rides, skating, singing schools, and visits exchanged with the dear friends of her girlhood days. The firm principles inculcated by her Christian mother were manifest in the beautiful life of self-sacrifice—always thinking of and doing for others.

Wherever her influence was felt the burdens were lightened by her ready sympathy and her intuitive perception of the way of relief. There was so much of joy and refinement in her nature that under all circumstances she naturally turned to the light. The books she read when a child were very real to her, and the Bible verses and hymns learned then were a comfort and inspiration all through life. A great love of reading, a retentive memory and a happy gift of expression were marked characteristics, and made her a most interesting and agreeable companion to the many friends and the kindred who were so dear to her. There was so much of cheer and comfort in her presence that it lingers with us, and she "being dead yet speaketh."

EDMUND INGERSOLL SANFORD

Mr. Sanford died in Medway, Mass., Dec. 20, 1904. The deceased, the son of Rev. David and Sarah Sanford, was born in Medway, Feb. 21, 1843. Imperfect vision at his birth increased until he became totally blind. He was also small of stature and in bodily presence weak, yet, in spite of these limitations, by his presence, energy and perseverance he built up in thirty years one of the most extensive house furnishing trades in this section. He was educated at the Perkins Institution for the Blind. He had a very active mind, a phenomenal memory and keen discernment, so that he kept in touch with current events through fragments of news that came to him from the reading and conversation of others. He was of a cheerful disposition, responsive to humor and quick in repartee, very reticent respecting his blindness. His life motto was, "Take what comes and make the best of it." He joined his father's church in his boyhood, was a constant attendant on its worship and a ready contributor to its needs.

He was kind to the poor, considerate of the unfortunate, loyal and generous to his family and friends. Although he came in contact with all sorts and conditions of men, the honesty and fairness of his dealings made him universally respected and well spoken of. His life gave an emphatic example of triumph over obstacles and patient submission under grievous limitations.

B. K. H.

MRS. J. C. ALMY

In the death of Mary Wheeler Almy, Sept. 27, 1904, at Ashland, Mass., the community in which she lived, her relatives and friends have suffered an irreparable loss. A daughter of the late Rev. M. G. Wheeler of Woburn, Mass., she was born at Conway, Mass., March 11, 1834, where and at Williamsburg, Mass., her girlhood was spent. She received a part of her education at Mt. Holyoke Seminary, and afterward became a teacher.

Married in January, 1856, to Capt. John C. Almy, who survives her, she journeyed with him twice around the world, besides visiting at other times California, the large cities of her own country and of Europe.

Combining as she did unusual personal attractions with rare qualities of mind and character, she endeared herself to all those who knew her.

For many years her home was in South Dartmouth, Mass., where she will be remembered as a kind neighbor, a faithful friend and an earnest, active Christian. In these later years her home has been in Ashland, Mass., and here it is that she will be sorely missed, particularly among the sick, the poor and those in trouble. Although for several years an invalid herself and denied the privilege of active co-operation in Christian work, her brain and hands were never idle along lines of spiritual and humanitarian activity. Many a dainty cooked by her own hands and at the cost of her own suffering found its way into sickrooms. What she possessed she shared with others through a long and useful life.

The Congregational church at Ashland to which she gave of her substance, her interest and her prayers will mourn her loss and cherish her memory.

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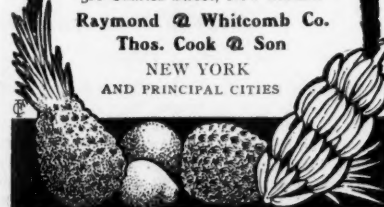
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A Conference of Nebraska Laymen

Representatives of about thirty Nebraska churches gathered at Lincoln, Feb. 7, for a strictly non-clerical, masculine conference on church problems. A few women and ministers hovered about the edges of the meeting, but they were seen, not heard. Questions discussed were: The Causes and Cure of Short Pastorates, Church Finances, The Layman's Responsibility for More Creditable Church Buildings, State Self-Support of Home Missions, and How to Increase the Evangelistic Efficiency of Our Churches.

It must be confessed that the ministers present found not a little grim satisfaction in watching the laymen wrestle with these knotty problems which dog the steps and haunt the pillow of the pastor. As usually happens when one takes a first-hand view of duty, the laymen were inclined to lay chief blame upon themselves for any defects in our church life. Possibly their self-reproaches were too severe, but the frame of mind must be admitted to be wholesome.

The earnest tone of the discussions and the evident desire for a spiritual awakening of the churches were inspiring. There seems every reason to believe that upon our Nebraska clergy and laity is coming slowly, but with steady advance, a hunger for aggressive and positive effort for the salvation of men. Among the more notable utterances of the conference was this resolution:

In our judgment, the time has come when the 15,000 Congregationalists of Nebraska should assume the task of raising the \$12,000 needed annually for the support of home missionary work in our state, thereby relieving the National Society and preparing for the time when we can contribute to the work beyond our bounds.

A committee of five, of which Hon. C. B. Anderson of Crete is chairman, was appointed to call a like conference next year at its discretion. The committee announced its purpose to issue such a call, and is also considering the feasibility of holding district conferences the coming fall. H. C. H.

Church and Ministerial Record

Calls

BOYNTON, NEHEMIAH, First Ch., Detroit, Mich., accepts call to Clinton Ave. Ch., Brooklyn, N. Y., to begin March 26.
BOWRON, JOS., Chewelah, Wn., to Fairhaven. Accepts, to begin March 1.
BURRELL, GEO. H., Dutch Ref. Ch., Claverack, N. Y., to First Ch., Easthampton, Mass.
CHAMPLIN, OLIVER P., Marion, N. D., to Oriska.
CLARK, ALLEN, Lake Itasca, Minn., to Pomeroy and Pataha City, Wn. Accepts, and is at work.
DAY, W. C., formerly of Olivet Ch., San Francisco, Cal., to Weaverville. Accepts, to begin in the spring.
GERRIE, WM. A., Open Door Ch., Minneapolis, Minn., accepts call to North Side Ch., Milwaukee, Wis.
GILMORE, W. C., to Riverside Ch., Hood River, Ore. Accepts, and is at work.
GORDON, J. L., Toronto, Ont., to Winnipeg. Accepts.
GRIFFITH, WM. E., to remain a second year at Monticello, Minn., with increased salary. Accepts.
HALBERT, CHAS. T., formerly of Blairsburg, Io., to Avoca. Accepts.

Continued on page 234



The Individual Communion Cup

continues to grow in favor. Our patent noiseless tray is the one most generally used. One pastor says of it: "It is by far the most perfect thing yet made, so far as our knowledge goes."

Let us send you our special illustrated book, "The Cup." It is free. Write for it. Ask for Catalogue No. 25 M.

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Wisconsin soil brings forth finer flowers than any in the world.

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We mail you postpaid, one package each of the Wisconsin Panicle, Carnations, Cosmos, Eschscholtzia, Nasturtium, Foxglove, Poppy, Giant Blue Corn Flower, Sweet Pea, Clarkia and Aster, with a catalog value of over \$1.00. This low price is made to introduce Salzer's Free Blooming Flower Seeds, absolutely the finest on earth.

For 35c
Send 35c and this notice, and we will add to the above 10 packages, one American Beauty Oxalis (see above cut), catalog price 15c. This giant pink blooming Oxalis is the floral wonder of 1905. If ordered alone it costs 50c each, or 3 for 25c.

For \$1.00 Postpaid
Twenty-one rare plants, taken from Root, Palmer, Bogonia, Canaan, Gloxinia, etc., all different; some worth 80c each, but we mail this magnificent collection postpaid upon receipt of \$1.00 and this notice. We grow millions of plants annually.
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Church and Ministerial Record

(Continued from page 233.)

HAMLIN, CHRISTOPHER R., recently of Plymouth Ch., Lincoln, Neb., to Hillsboro Bridge, N. H. Accepts, to begin March 1.
 HAWKINS, CHAUNCEY J., Spencer, Mass., accepts call to Central Ch., Jamaica Plain.
 HYDE, C. L., to Knoxville, Io. Accepts.
 KUHL, EDW. P., recently of Fredonia, Kan., to Brainerd, Minn. Accepts.
 LEWIS, F. T., to St. Charles, Ill. Accepts.
 MCNAUGHTON, ROBT., Fairmount, Ind., to Napier, New Zealand. Accepts.
 MENKE, HENRY, Chicago, Ill., to Douglas Park Ch., same city. Accepts, and is at work.
 MITCHELL, B. W., to Silver Creek and Clarks, Neb. Accepts, with residence at Clarks.
 MIX, CLIFTON H., Cliftondale, Mass., to Pilgrim Ch., Worcester.
 PAINTER, HARRY M., Almira, Wn., to Medical Lake.
 PARKER, CHAS. L., Mexico, Me., to Collinwood, O. Accepts.
 RAY, BENJ. E., formerly of Nekoosa, Wis., to Genoa Junction.
 SEWALL, B. FRANK, Antrim, Okl., to Lewiston, Ida. Accepts.
 UMSTED, OWEN, Trinidad, Col., to Newport, Wn. Accepts.
 WOODCOCK, ALBERT C., Cass Lake, Minn., to Bagley. Accepts.

Ordinations and Installations

BEST, JOHN, rec. p. Bethesda Ch., Chicago, Ill., Feb. 5. Parts, Rev. Messrs. Sydney Strong, J. S. Ainslie and J. C. Armstrong.
 MAHONEY, LUTHER D., o. p. Astoria, Ore., Jan. 25. Sermon, Rev. Geo. A. Taggart; other parts, Rev. Messrs. A. M. Rockwood, C. F. Clapp, D. B. Gray and C. M. Smythe.
 SCHNEIDER, FRED'K J., o. and i. Winterport, Me., Jan. 22. Sermon, Pres. D. N. Beach, D. D.; other parts, Rev. Messrs. J. R. Wilson, Chas. Harbutt and C. A. Beckwith, D. D.

Resignations

BAKER, W. MOULDING, Woodstock, Ont.
 BOWRON, JOS., Chewelah, Wn.
 CRATER, GEO. W., Washtucna, Wn.
 EVANS, GEO. S., Centerville, S. D., to take effect April 1, closing a pastorate of more than four years.
 HILLER, CHAS. C. H., Westford, Vt. Will return to work in the Methodist Church.
 KREY, JOHN L., Walpole, Mass., to take effect April 1, when he enters upon his work in North Andover.
 MCNAUGHTON, ROBT., Fairmount, Ind., after three years' service.
 MIX, CLIFTON H., Cliftondale, Mass., after four years' service.
 SMYTHE, C. M., Mississippi Ave. Ch., Portland, Ore., to take effect March 1.
 VAN AUKEN, HOWARD R., Key West, Fla.
 WILSON, EDWIN P., Woodfords Ch., Portland, Me., reconsiders his resignation, and will remain until Sept. 1.
 WOODCOCK, ALBERT C., Cass Lake, Minn.

Waymarks

ASHLAND, NEB., Rev. J. W. Carson. Plans accepted for an \$8,500 house of worship.
 BELLOWS FALLS, VT., Rev. J. T. Stocking. Resident membership 228; accessions last year 37, on confession 35. Voluntary offerings \$14 per

week aside from pew rent; regular benevolences \$1,200, besides \$500 toward new Y. M. C. A. Effort to raise \$300 for salary of foreign missionary through circulation of printed information and appeal brought \$340. New organ motor, new hymn-books; church and parish directory first issued; order of service enriched, work for boys organized; new application blank for church membership and more systematic plan for benevolences adopted; office of church historian created.

BOSTON, MASS., *Shawmut*, Dr. W. T. McElveen. Benevolences nearly \$4,000, including \$500 from Endeavorers.

CHICAGO, ILL., *Oak Park* (Second), Rev. Sydney Strong. Raised for all purposes \$25,800, for benevolence \$18,000. Trustees recommended increase of \$250 in pastor's salary, procuring new organ and securing assistant pastor. The pastor's recent birthday occurring on the date of the midweek meeting, instead of tangible gifts, every member was asked to bring a word of cheer. The prayer service was followed by a social hour, with refreshments, affording opportunity for all to present their good wishes.

CONCORD, N. H., *First*, Rev. G. H. Reed. Eighteen members, 12 on confession, added in 1904. Benevolences, \$3,109. Requests amounting to \$22,000 given by Mrs. Mary C. H. Seavey, 67 years a member. Choir gallery enlarged, affording room for chorus of young people. Room furnished in basement for Knights of King Arthur.
 ELYRIA, O., *First*—Gross gain for the year, 72 members; net gain, 53. Forty-six joined on confession. Feb. 14 concluded the eighth year of the services of Rev. W. E. Cadmus.

HAVELOCK, NEB.—Twenty-eight members received since Rev. Isaac McRae came last February. New furnace and other improvements.
 HOLLIS, N. H., Dr. S. L. Gerould. Seventeen members received in 1904. *all* on confession, bringing membership to 196. The 8-page annual record gives a condensed history of the year in church and parish, noting, e. g., the high school commencement, with names of graduates.

HOLLISTON, MASS.—In the first year of Rev. G. A. Andrews's pastorate, 28 members joined, 17 on confession. An athletic association for boys organized, and for girls a Sunlight Club to cheer the sick and aged and to raise money for charitable purposes. Charles D. Fisher has given \$100 to the Charity Fund in memory of his wife, Grace Dewing Fisher.

JACKSONVILLE, FLA., *Union*, Dr. E. L. Hood. With only 100 resident members, \$4,000 spent in religious work last year.

Local Revival Interest

ATLANTA, GA., *First*—Week of Prayer services, followed by special meetings for unconverted. Rev. H. H. Proctor, the pastor, was assisted by Rev. James Brown of Anniston, Ala. Result, over 60 conversions. Most of these united with the church. Thence Mr. Brown proceeded to Thomsville, Rev. William Holloway, pastor, where 35 conversions occurred. An evangelistic campaign was conducted at Augusta, the pastor, Rev. D. J. Flynn, being assisted by Rev. Messrs. G. W. Moore and J. R. McLean. Good results followed.
 RUGGLES, O., Rev. D. R. Steiner. Three weeks' meeting under leadership of pastor, resulting in 10 conversions, greatly increased interest and deepening of spiritual life of members.
 STOCKBRIDGE, MASS., Rev. E. S. Porter. Pastoral Mission Feb. 13-19, to be conducted in this and neighboring churches by Dr. A. F. Pierce of Brockton, Mass.

TUSKEGEE, ALA.—Dr. Booker T. Washington has invited Dr. H. H. Proctor of Atlanta to spend two weeks at the institute in special work for teachers and students. He will probably spend the second and third Sundays in March there.

Evangelistic services have also been held at Watertown, N. Y., in charge of Rev. L. E. Chafer of Northfield, Mass., at Stillwater, Minn., Presbyterians, Methodists and Congregationalists uniting and led by their pastors, and at Anita and Atlantic, Io., the pastors being assisted by Rev. Charles Boardman of Red Oak.

Casualties

MARIETTA, O., *First*, also the first church in the Northwest Territory, destroyed by fire Feb. 13. Loss, \$30,000.

January Receipts of the A. M. A.

	1904	1905
Donations,	\$14,333.70	\$14,559.17
Estates,	7,068.90	7,313.06
Tuition,	7,019.17	6,851.59
Total,	\$28,421.77	\$28,704.42
4 mos 1904		4 mos 1905
Donations,	\$54,700.73	\$55,398.98
Estates,	31,497.28	39,080.76
Tuition,	20,700.32	21,949.38
Total,	\$106,198.33	\$106,399.12

An increase in donations of \$1,398.25 and a decrease in estates for current work of \$2,448.52, and an increase in tuition of \$1,248.06, making a net increase for the four months ending Jan. 31 of \$200.79.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."



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Roche's Herbal Embrocation
 The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

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 Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

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 For Coughs, Colds, Lung Balsam

IT ALWAYS HELPS
 An ailment like consumption that has been months and years getting a foothold cannot be relieved in a week or day. Scott's Emulsion will always afford relief and often cure, but not over night. The consistent use of Scott's Emulsion will positively help the consumptive at any stage of the disease. We guarantee nothing beyond this, but we know that right living and Scott's Emulsion have done more to cure consumption than anything else.
 Scott & Bowne, 409 Pearl St., New-York

The Campaign of Evangelism

The Dawson Meetings in Worcester

Mr. Dawson arrived Sunday afternoon from Newton, where he preached in the morning. The Y. M. C. A. meeting of 1,300 men in Mechanics Hall awaited him. It was a fine audience, but Mr. Dawson was not expecting to speak three times in one day and so was quite brief and informal. In the evening all the churches united in a mass meeting in Mechanics Hall. Two thousand and five hundred people crowded in, occupying all available space. A thousand more were turned away, unable to gain admittance.

Mr. Dawson's sermon on the Evangelism of Jesus was strong and earnest. Monday afternoon he met the pastors for an informal conference, one of the most helpful of the three meetings. All the Protestant pastors in and near the city were invited and most of them were present. On Monday evening Plymouth Church was filled to hear him the third and last time.

E. W. P.

The Meetings in Lynn

In Lynn interest has been steadily deepening for some time. There has been less of the element of curiosity than was expected. It was rather a heart-hunger among all for the great truths which Mr. Dawson preaches. Ministers, both young men and veterans, came repeatedly to hear him, and listened with earnestness in their faces and a great longing in their souls. Mr. Dawson gave the keynote at Swampscott, preached on the Evangel of Jesus at the Central, Lynn, con-

READS THE BOOK

"The Road to Wellville" Pointed the Way.

Down at Hot Springs, Ark., the visitors have all sorts of complaints, but it is a subject of remark that the great majority of them have some trouble with stomach and bowels. This may be partly attributed to the heavy medicines.

Naturally, under the conditions, the question of food is very prominent.

A young man states that he had suffered for nine years from stomach and bowel trouble, had two operations which did not cure, and was at last threatened with appendicitis.

He went to Hot Springs for rheumatism and his stomach trouble got worse. One day at breakfast the waiter, knowing his condition, suggested he try Grape-Nuts and cream, which he did, and found the food agreed with him perfectly.

After the second day he began to sleep peacefully at night, different than he had for years. The perfect digestion of the food quieted his nervous system and made sleep possible.

He says: "The next morning I was astonished to find my condition of constipation had disappeared. I could not believe it true after suffering for so many years; then I took more interest in the food, read the little book 'The Road to Wellville,' and started following the simple directions.

"I have met with such results that in the last five weeks I have gained eight pounds in spite of hot baths, which take away the flesh from any one.

"A friend of mine has been entirely cured of a bad case of indigestion and stomach trouble by using Grape Nuts Food and cream alone for breakfast.

"There is one thing in particular—I have noticed a great change in my mental condition. Formerly I could hardly remember anything, and now the mind seems unusually acute and retentive. I can memorize practically anything I desire." Name given by Postum Co., Battle Creek, Mich.

tinued on Friday at the North Church, culminating at the First Church, where a masterful sermon held the nine hundred people in intense eagerness. An exchange of salutations and prayer, each for the other, between Schenectady and Lynn was a happy feature of the meetings. Rev. W. B. Allis wrote: "Brooklyn churches were praying for Schenectady, Schenectady is praying for you, and England, in her poet-preacher and interpreter, is reaching out hands to us all. The barriers are down—may the tide come in!"

The plans of the national committee are workable and well adapted to kindle the fires of spiritual enthusiasm wherever Mr. Dawson goes. Drs. McElveen and Clark have worked at self-sacrificing cost. They filled Lynn pulpits Feb. 12, preaching powerful, uplifting sermons. They are wise and patient leaders in a difficult campaign. After Dawson—what? Lord, What Wilt Thou Have Me To Do? was the topic considered at all the individual prayer meetings this week. A series of meetings designed to continue the interest.

C. F. W.

Evangelism in Vermont

Not for thirty years has the evangelistic spirit been so evident here as now. Several denominations are affected, though the most extended and systematic work is probably done by Congregationalists. Professional evangelists of varying gifts and degrees of worthiness are entering the field, pastors are becoming their own evangelists and extending their labors to other fields with success.

Of course the chief interest attaches to Mr. Dawson's visit. The initial service was held Feb. 7 at Barre, where the audience was limited only by the capacity of the auditorium. Next day Mr. Dawson held a conference with ministers and laymen, and preached twice to audiences which filled the spacious auditorium of Bethany Church. A conservative estimate places the number of his hearers at 2,500, fully a tenth coming from other parts of the state. A significant feature was the presence of clergy and laity from the remoter sections. While Congregationalists predominate, other denominations were liberally represented. At Montpelier the appearance of the evangelist had been preceded by effective preaching by Dr. Glenn Atkins of Burlington and Rev. Thomas Sims of Melrose, Mass.

Of course it is too early to predict definite results, but some statements are clearly admissible. The evangelist met the highest expectations. A new impulse to evangelistic effort was communicated to clergy and laity alike, the idea encouraged that the evangelistic gift is not so much a matter of endowment as of consecration, and valuable suggestions were given as to how "the man in the street" may be reached. The representative character of the attendance insures an uplift to every section of the state.

The work at Bradford and at Newbury is specially worthy of note because of the large attendance, deep interest, number of conversions and other promising results. At the former place a week's services were conducted by Dr. Atkins and at the latter place by Rev. A. C. Ferrin of Springfield, who also assisted at Bradford.

The wisdom of employing a state missionary is finding ample justification in the work of Rev. Wilson R. Stewart, recently from Connecticut. His visit to Roxbury, notably, has already resulted in substantial accessions.

No account of the present movement is complete without recognition of the enlightened zeal, aggressive spirit and wise leadership of Rev. H. J. Kilbourn of Bradford, chairman of the evangelistic committee appointed by the last state convention, nobly supported by his associates. To the formation and execution of plans for a spiritual awakening throughout the state, of the possibility of which he is firmly convinced, he has given his time and strength without stint and with increasingly gratifying results.

THINK IT OVER.

Something You Can See in Any Restaurant or Cafe.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary, they seem to prefer a juicy roast of beef, a properly turned loin of mutton and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food, and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly-looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantities any wholesome food will be promptly digested; if the stomach does not do so and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels, and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly, and thus gives a much-needed rest and giving an appetite for the next meal.

Of people who travel nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are a safeguard against indigestion in any form, and eating, as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages, and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

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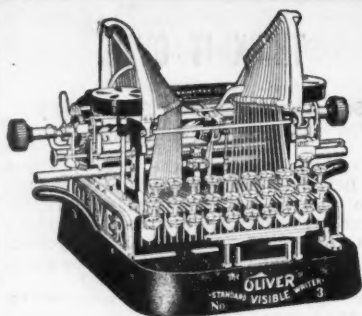
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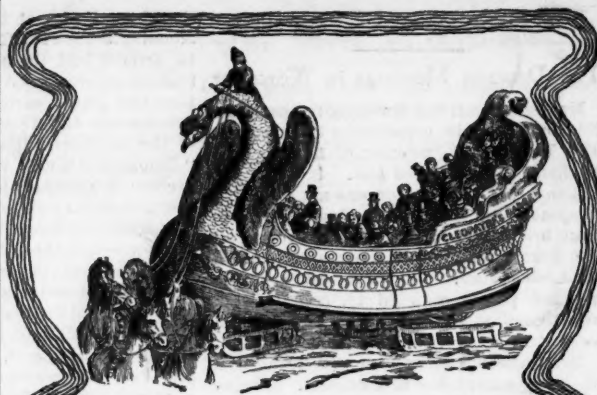
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